A SHORT

EXPLANATION

OF THE

END AND DESIGN

OF THE

LORD'S SUPPER.

WITH SUITABLE

Meditations *and* Prayers,

AND A

PREFACE

Recommending a due Attendance on that ſacred Inſtitution.

To which is added, a

POSTSCRIPT

Concerning SELF-EXAMINATION, with a few Forms of PRAYER for the Uſe of thoſe who need or deſire ſuch Helps.

By JOHN MEARS, M.A.

LUKE xxii. 19. *This do in Remembrance of me.*

LAM. iii. 40. *Let us ſearch and try our Ways, and turn again to the Lord.*

1 THES. v. 17, 18. *Pray without ceaſing; in every Thing give Thanks, for this is the Will of God concerning you in Chriſt Jeſus.*

DUBLIN:

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PREFACE.

THE Lord's Supper according to the Accounts which we have of it in the New Teſtament, ſeems to be a very plain and intelligible Inſtitution; and yet the principal Deſign of it is greatly miſunderſtood by many; and hence is it that while ſome attend upon it, and partake of it, with Diffidence and Terror; and ſome make a ſuperſtitious Uſe of it; and ſome come to it only, or chiefly, with political Views, and from worldly Conſiderations; others abſtain from it altogether, either from miſtaken Notions of the Nature and Deſign of it; or from a Contempt of all poſitive Inſtitutions whatſoever.

But if the wiſe End for which it was inſtituted by our Saviour, were rightly underſtood, duly conſidered, and carefully attended to, Chriſtians would come to it more frequently, and partake of it in another manner than they commonly do; it would neither be undervalued as an uſeleſs Ceremony, nor overvalued, or have an undue Streſs laid upon it, as if it were the great Law of the Goſpel, nor would it be turned into an Engine of State, and made uſe of as a Qualification for civil and military Offices. *

* A ſerious good Chriſtian will, no doubt, receive the Communion in a devout religious manner, and with ſuitable Affections, whatever be the Occaſion of his receiving it; and we have ſhewed in the following Tract, p. 34 in a Note at the Bottom, how a perſon receiving the Communion

It is juſtly obſerved as a peculiar Excellency of the Chriſtian Religion, that it is entirely a reaſonable Service; it's Doctrines are

Communion in obedience to the *Teſt Act* may employ his Thoughts, ſo as to make a good uſe of a Law which has a bad Tendency; but ſurely a good Chriſtian would not chuſe to partake of this Ordinance in ſuch Circumſtances, and under ſuch Appearances, if it could be avoided: And though (to uſe the Words of the Author of the *Monthly Review* for *December* 1754, page 436) 'The *Teſt Act* does not forbid our receiving the 'Sacrament for the Ends for which it was originally 'inſtituted, yet it mixes with them other and very 'improper Views, by which the Sincerity of the Re'ceiver is greatly endangered; and conſequently the 'Act itſelf is chargeable with the Abuſes occaſioned 'by it.' A good Man, (as was juſt now obſerved) will receive the Communion in a religious manner, and with a View to the Ends for which it was appointed by our Saviour, even when he is doing it in Compliance with an human Law, and it is hoped there are many who do ſo, yet it were to be wiſhed there were no ſuch human Law among us; which lays good Men under the Neceſſity of partaking of that Ordinance in Circumſtances that have but a bad Appearance, and leads others, who have no ſerious Senſe of Religion, or perhaps do not ſo much as believe the Goſpel, to receive it in an unworthy manner; to receive it with Reluctancy, and againſt their Will; ſo that with ſuch it is a matter of Conſtraint, Compulſion, and Neceſſity, and not of choice, or from a willing Mind, which quite deſtroys the Religion of the Action: Not to mention that ſome are thereby compelled, and driven, as it were, to the Lord's Table, and the Church obliged to receive them, who for their vicious and immoral Lives, ought to be excluded from it, as a Reproach to the Society, and unworthy of the Tokens of Chriſtian Fellowſhip. So that the 2d and 3d Rubricks, prefixed to the Communion Office in the Liturgy, ſeem to be in Effect repealed, at leaſt to be rendered uſeleſs, by the *Teſt Act*: And an important Branch of Chriſtian Diſcipline taken quite away.

are highly rational and conſiſtent; and uſeful to ſupport the Cauſe of Righteouſneſs, and encourage the Practice of Holineſs and Virtue in the World. It's Laws and Inſtitutions are, moſt of them, the very Laws of Reaſon and Nature, as to thoſe which are merely of poſitive Inſtitution, as they are but very few, ſo they are free from all Appearance of Superſtition, well fitted to anſwer very good Ends, and not in the leaſt burthenſome, nor attended with any Difficulty in the Performance of them: They are only Baptiſm and the Lord's Supper, by the firſt of which we are initiated into the Chriſtian Religion, and received into the Chriſtian Church; which being once done, it is not repeated; and by the other, we do from time to time make a publick, thankful Commemoration of the Sufferings and Death of Chriſt, and declare that we are his Diſciples, and reſolve to continue in the Profeſſion of his Religion, in the Obedience of his Laws, and in the Communion of his Church, all the Days of our Lives.

Now that the Lord's Supper is a very reaſonable Inſtitution will eaſily appear to any one who will conſider. 1. That the Ends for which it was appointed, (which have been juſt now hinted, and are more particularly mentioned in the following Treatiſe) are very good and have a Tendency to preſerve a Senſe of Religon upon the Mind, and cheriſh good Affections in the Heart. 2. That the matter made uſe in this Ordinance, (viz Bread and Wine) is very ſignificant of what

it is intended to repreſent. And, 5. That the whole Action having been performed from the firſt Ages of Chriſtianity, is a ſtanding Evidence of the Fact, that Jeſus Chriſt was crucify'd, as the Scripture relates; even as the Obſervation of the firſt Day of the Week by Chriſtians for their publick religious Aſſemblies, is a ſtanding Evidence of his Reſurrection from the Dead, and of the miraculous Deſcent of the Holy Ghoſt upon his Apoſtles fifty Days after, both which happened on the firſt Day of the Week.

It may well be thought ſtrange then that ſo many profeſſed Chriſtians, ſhould ſo ſeldom attend upon this Inſtitution, and ſome live on in the conſtant Neglect of it: People are wonderfully apt to run into Extremes; ſo it is with many with Reference to this Ordinance. Some there are who lay an undue Streſs upon their Obſervance of it, and place too much of their Religion in it; others again there are who ſlight and undervalue it: Theſe are two Extremes, and we ſhould carefully endeavour to avoid both of them, and wiſely chuſe the middle way, that is to obſerve and perform the Duty, becauſe Chriſt our Lord and Maſter has required us to do ſo; and yet not lay an undue Streſs upon it, becauſe it is but an inſtrumental Duty, and ſubordinate to others, which are of an higher and more exellent Nature.

Let us then guard againſt the one Extreme of laying too great a Streſs on our Obſervance of this Inſtitution, both becauſe it

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is but an Inſtitution merely poſitive, and therefore not to be laid in the Balance with the Laws of Reaſon and Nature, which are of an unchangeable Obligation, and in which the very Eſſence and Life of Religion doth conſiſt: And likewiſe, becauſe it is but an external Means in order to a farther and higher End, namely, to help to keep alive a Senſe of Religion in the Minds of Men: and therefore, the End, which is real vital Religion, muſt undoubtedly be of greater Importance than that which is only an external Help or Means to promote and cheriſh the Practice of it: Now to place Religion in the Obſervance of the Means without regarding the End; or to lay a greater Streſs upon the Means than upon the End; or to ſubſtitute the one in place of the other, is to invert the Order of Things, and is in Truth a remarkable Inſtance of Superſtition and of dangerous Conſequence to the Souls of Men.

And yet let us not under Pretence of avoiding the Extreme of Superſtition with reſpect to this Ordinance, run into the contrary Extreme of living in the habitual Neglect of it, or attending upon it but very rarely: The weighty and moſt important, Duties of Religion ought, no doubt, to have the chief place in our Eſteem, and we ſhould be moſt careful to obſerve them, and zealous in the Practice of them, yet thoſe which in compariſon with the others, are of leſſer Moment, are not to be left undone, much leſs deſpiſed; for they are uſeful in their place, otherwiſe they would not have been required

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at our Hands; it is the Will of God we ſhould obſerve them, and we are not to undervalue or neglect the leaſt of his Commandments. And ſince this Rite is really a divine Appointment being expreſly inſtituted by our Saviour himſelf, which is a ſufficient Obligation on all who believe in him, though there were nothing elſe to be ſaid for it; and ſince moreover it appears to be a wiſe and reaſonable Inſtitution, and fitted to anſwer very wiſe and good Ends; it ought not to be deſpiſed, or neglected, or ſuffered to fall into Diſuſe, which would certainly be the conſequence, if all Chriſtians ſhould do, as too many of them do, that is, turn their backs upon it and forſake it, as if they were aſhamed to make ſuch a publick and ſolemn Acknowledgment of believing in a crucify'd Saviour, or did not like the Terms of Salvation, which he hath publiſhed in the Name of God, and ſealed with his Blood, and therefore will not conſent to them, nor ſubmit to his Goverment and Laws: Let not any of us who profeſs to believe the Chriſtian Religion, treat a Chriſtian Inſtitution in this manner, but let us devoutly attend upon it as often as we have Opportunity, for thus it *becomes us*, after the example of our bleſſed Maſter, *to fulfil all Righteouſneſs*.

The Command of our Saviour in this Caſe is ſo very plain, the Reaſonableneſs and Uſefulneſs of the Inſtitution is ſo obvious, and the Obſervance of it ſo eaſy, that I have often wondered how it comes to paſs that among the profeſſed Diſciples of Chriſt, there

there are ſo many to be found in all Churches, who turn their Backs upon this Ordinance, and that not only of ſuch whoſe Lives and Practices are vicious and immoral, (for there is nothing ſtrange in their abſtaining, and indeed they ought not to be admitted, if they would offer themſelves, without ſome apparent Fruits of Repentance,) but even of thoſe whoſe Converſations are in the main, agreeable to the Goſpel, who ſeem to have the Fear of God before their Eyes, and a Senſe of Religion in their Minds, and who live in the habitual Practice of Holineſs and Virtue; how ſuch Perſons do ſatisfy their own Conſciences in the conſtant Omiſſion of a Duty ſo plainly and expreſsly commanded, they know beſt themſelves; but ſure I am it is a culpable Omiſſion, and a Defect in their Character, tho' I am willing to hope that it does not proceed from a Contempt of the Inſtitution, or Want of Love and Reſpect to him who appointed it; but is occaſioned, I preſume, either from ſome miſtaken Notions they have imbibed of the Nature of the Lord's Supper, of the Preparation requiſite in Order to the due partaking of it, the Difficulty of receiving it as they ought to do, and the Danger of performing it unworthily; or from an Exceſs of Modeſty in their Opinion of themſelves, as if they were not worthy, and would not be acceptable Gueſts at the Lord's Table.

But ſuch ſhould conſider, that it is much better to endeavour to obſerve a plain Inſtitution of our Lord, altho' they may not perhaps perform it ſo well as they would deſire, than to omit it altogether, and for fear of coming ſhort in the Performance of it, never perform it all. If this Way of Reaſoning were applied to Prayer, it would lead them to lay aſide that Duty alſo, and indeed all the Duties of religious Worſhip, for who in this imperfect State can pretend to perform any of them without ſome Mixture of Imperfections and Failings?

It concerns ſuch Perſons to conſider likewiſe whether in this their abſtaining from the Lord's Supper they do not act an inconſiſtent Part, and contrary to the Judgment of their own Minds, which is certainly the Caſe, if if they believe the Lord's Supper to be an Inſtitution of Chriſt, as we preſume they do: The Quakers indeed, who deny that this Ordinance was inſtituted with a Deſign to be of perpetual Continuance in the Church, act agreeably to their Principles in not partaking of it, nor uſing it in their Churches: In this Principle of theirs we think them to be miſtaken, and we all blame them for entertaining it; but pray, are not thoſe among ourſelves as much or more, to be blamed, who, while they believe the divine Appointment of this Inſtitution, do yet nevertheleſs abſtain from it altogether, or but very ſeldom join in it?

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As to thoſe, if there be any ſuch among us, who ſlight and undervalue it as a mean contemptible Ceremony, fit only for the Vulgar; or People of weak and ſuperſtitious Minds, and upon that Account diſdain to join in the Celebration of it, and live in the conſtant and wilful Omiſſion of it; to ſuch we ſhall only ſay, that this Rite is ſo expreſsly appointed by *Jeſus Chriſt*, the Founder of our Religion; and it is, if ſeriouſly performed, ſuch an apt and fit Means to ſtrengthen our Faith, to ſupport our Hope, to excite our Love and Gratitude to God, and kind Affections towards all our Chriſtian Brethren, and to engage our Hearts to the Love, Imitation, and Obedience of our bleſſed Redeemer, and a ſincere Conſent to the Terms of his Goſpel, and Compliance with the great Deſign of it; that I ſee not how any one who believes *Jeſus Chriſt* to have been a Teacher ſent from God, and to have ſpoken and taught in his Name; and who doth acknowledge him as his Lord and Maſter, his Lawgiver, Saviour and Judge, can refuſe to obſerve this Inſtitution: How can a Man call himſelf a Diſciple of Chriſt, and a Subject of his Kingdom, and yet live in the habitual Neglect of a religious Rite inſtituted by him for wiſe and good Ends, to be obſerved by his Diſciples to the End of the World, as plainly as can be expreſſed by Words? This looks too like a Contempt of the Wiſdom of our Saviour, as if any of his Inſtitutions were

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uſeleſs and frivolous, and not fit or worthy to be obſerved by wiſe Men, but calculated only for the Weak and Superſtitious; but let ſuch Men think or talk as they will, it is evident from our Lord's whole Conduct, while he converſed among Men, *that he knew what was in Man*, he knew human Nature better than any of us, and what was fit to work upon their Affections, and conſequently what Rites or poſitive Inſtitutions were proper to be appointed in Order to preſerve a ſuitable Senſe of his Religion in the Minds of his Diſciples. Let us take heed then that we deſpiſe not any of our Saviour's Commands, by a wilful Neglect and habitual Omiſſion of any Thing he hath required of us, for he hath ſaid himſelf in *Luke* 10. 16. *He that deſpiſeth me, deſpiſeth him that ſent me.*

And now may God incline the Hearts of all Chriſtians to *walk in all the Commandments and Ordinances of the Lord, blameleſs*, and give us Grace to perform them in an acceptable Manner, and ſuitably to the Ends for which they were ſeverally appointed, that in the Uſe of theſe outward Means, we may be daily growing in Goodneſs and Virtue, and conſtantly going on to all moral and ſpiritual Perfection, till it be conſummated in Glory, thro' *Jeſus Chriſt* the great *Captain of our Salvation, who hath loved us, and waſhed us in in his Blood, from our Sins; and made us Kings and Prieſts to God even his Father.* To whom be Glory for ever. *Amen.*

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A SHORT EXPLANATION OF THE END AND DESIGN OF THE LORD'S SUPPER, &c.

THIS Ordinance, which is commonly called the Lord's Supper, or the Holy Communion, and sometimes the Eucharist, is not an Invention of Men, or a Ceremony devised by Christians out of their own Heads, or instituted by the Clergy of their own Authority: But is an Express Institution and Command of our Lord himself, who hath appointed it to be observed and celebrated, in a devout and religious Manner, by all his Disciples, to the End of the World.

This is abundantly evident from the History of our Saviour's Passion, as it

is recorded in the Goſpels of *Matthew*, *Mark*, and *Luke*; and from what the Apoſtle *Paul* ſays to the Church of *Corinth* in the 11th Chapter of his 1ſt. Epiſtle to them; where, reproving them for ſome Abuſes they had been guilty of in the Celebration of this Ordinance, contrary to the Deſign for which it was appointed, he acquaints them, that he had received it from the Lord as an Inſtitution of his Religion, which he was to teach as ſuch, to the Churches he ſhould plant, to be obſerved by them, and by all the Churches of Chriſt, till his ſecond Coming; and he tells them that he had accordingly delivered it unto them as he had received it from the Lord; and then he proceeds to give them an Account of it's firſt Inſtitution, and of the End and Deſign for which it was appointed, and exhorts them to obſerve it for the future according to that, and not ſuffer it to be any longer perverted and abuſed as it had been among them of late.

The Action itſelf conſiſts in taking Bread, giving Thanks over it, breaking

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it, and eating of it; then in taking a Cup into which Wine had been poured, giving Thanks over it, and drinking of it.

This is the external Action; and the Design of it as a religious Rite or Ceremony, is to represent, shewforth, or make an open publick Commemoration of our Saviour's Death, and the Manner of it; the Bread which is broken being a Symbol or Representation of his Body which was broken on the Tree; and the Wine, a Symbol or Representation of his Blood shed upon the Cross, for the Remission of the Sins of many; that is, for the Confirmation of that Covenant wherein God hath promised the Remission of Sins to *All*, whether *Jews* or *Gentiles*, who sincerely embrace the Gospel of his Son, who truly repent of their Sins and forsake them, and carefully endeavour for the future to obey his holy Laws, and improve themselves daily in Piety and Virtue.

Whether the Bread that is used in the Celebration of this Ordinance be leavened or unleavened; whether the

Wine be pure or mix'd with Water; whether the Thankſgiving be uſed only once for all, or repeated before the giving of the Cup, which ſeems indeed to have been the Practice at the Beginning; whether this Inſtitution be celebrated in the Evening, or any other Time of the Day; whether Faſting, or after a temperate Meal; whether in an upper Room, or in any other Place; whether Sitting, or Leaning, or Standing, or Kneeling; theſe and the like Circumſtances, being no Parts of the Action itſelf, nor having any Relation to, or Connection with the Deſign of it, are Matters of Indifferency, and left to the Liberty of Chriſtians: There is nothing determined about them in the New Teſtament, and therefore none ſhould take upon them to make any fixed Regulations or Canons about ſuch Matters; but in theſe or the like indifferent Things, which are not neceſſary to be determined, every Chriſtian ſhould be left to his own Diſcretion; for the Inſtitution may be duly and rightly adminiſtred, and Chriſtians may partake of it worthily and acceptably,

acceptably, either in the one or the other of theſe Ways that have been mentioned; yea even tho' in the ſame Congregation, and at the ſame Time, ſome ſhould receive it one Way, and ſome another: Chriſtians ſhould not be ſuperſtitiouſly ſcrupulous about theſe little Things; nor ſhould Chriſtian Churches take upon them to exerciſe Authority in Matters of this Nature, which are not determined in the Word of God, which do not belong to the Action itſelf nor affect any of the Ends and Purpoſes for which it was appointed, and which are chiefly to be regarded in our Celebration of it.

From the Accounts we have of the Inſtitution of this Ordinance, both by the Evangeliſts and the Apoſtle *Paul*, we plainly ſee for what End it was appointed, and conſequently with what Views, with what Diſpoſitions and Affections we ought to partake of it; for the Efficacy of it, or the Good to be obtained by the receiving of it, doth not depend upon the meer external Action of Eating and Drinking; but upon the doing it with Meditations and

Affections ſuitable to the Deſign for which it was inſtituted.

Now the chief and principal End for which this Rite was appointed by our Lord, was to be a ſtanding Memorial of his Sufferings and Death, and a ſolemn publick Commemoration of them with Praiſe and Thankſgiving: *This* (ſaith he) *is my Body, which is broken for you*, as much as to ſay, this Bread which is broken and diſtributed among you, is the Symbol, or the Sign and Repreſentation of my Body crucify'd and broken for you; *Do this*, that is, *take it, and eat of it, in Remembrance of me*, or for a Commemoration of my Love in dying for you. And of the Cup he ſays, *This Cup is the New Teſtament*, or, as it ſhould rather have been rendered, *the New Covenant in my Blood, ſhed for the Remiſſion of the Sins of many, drink ye all of it; for as often as you eat this Bread, and drink this Cup, ye do ſhew forth*, or, *ſhew ye forth the Lord's Death till he come.* The Meaning is, the Wine contained in this Cup is the Symbol, the Sign and Repreſentation of my Blood, ſhed for

for the Confirmation of the new Covenant, wherein the Remiſſion of Sins is promiſed and aſſured to all, who, becoming my Diſciples and Members of my Church, ſhall truly repent of their Sins and forſake them, and ſhall endeavour for the future to yield a ſincere Obedience to the Laws and Precepts of my Goſpel, and perſevere therein to the End: Drink ye all of this Cup in Remembrance of me, for by this Action of eating of this Bread, and drinking of this Cup, as the Symbols and Repreſentations of my Body broken, and Blood ſhed, ye do ſhew forth and publickly declare my Death, and your own thankful Remembrance of it; and it is my will you ſhould do ſo to the End of the World, even till I ſhall come again the ſecond Time, without Sin, unto Salvation, that is, not to offer myſelf as a Sacrifice for Sin a ſecond Time, but to confer on all my ſincere and faithful Followers, that Salvation and Happineſs which I have promiſed to them; which promiſe is ſealed with my Blood, and farther confirmed by my Reſurrection from the

Dead, and Aſcenſion into the Heavens. This Ordinance then is a ſtanding and perpetual Memorial, an open and publick Commemoration of the Sufferings and Death of our Lord *Jeſus Chriſt*: And this is the firſt and principal End for which it was appointed.

But there is another, or rather two others, which naturally ariſe out of this firſt one, and are cloſely connected with it; and which are alſo pretty plainly taught as ſuch by the Apoſtle *Paul* in 1 *Cor.* 10. 16, 17. They are theſe, to wit, to be a Token and Teſtimony of our Communion and Fellowſhip with *Jeſus Chriſt*, and with all our Chriſtian Brethren; the Apoſtle's Words are theſe, *The Cup of Bleſſing which we bleſs, is it not the Communion of the Blood of Chriſt? the Bread which we break, is it not the Communion of the Body of Chriſt? For, becauſe there is one Bread, † we, being many, are one Body, for we are all Partakers of that one Bread.* As if he had ſaid, The Cup

† So this Verſe would have been better rendered.

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of Thankſgiving, over which we give Thanks, and of which we drink in the Celebration of the Lord's Supper, is it not a Token, a publick Teſtimony and Declaration, of our Communion and Fellowſhip with the Lord Jeſus, whoſe Blood was ſhed for the Remiſſion of Sins? and the Bread which we break, and eat of in that Ordinance, is it not a Token, a publick Teſtimony and Declaration, of our Communion and Fellowſhip with that bleſſed Lord whoſe Body was broken for us upon the Tree? Is not this Action which we perform in Obedience to his Command, a publick and ſolemn Acknowledgment of our religious Regard to him, as our Saviour and Redeemer, our Lord, our Lawgiver, and our Judge; is it not an open Profeſſion in the Face of the World that we are his Diſciples and Followers, that we embrace his Doctrine and Religion, and are not aſhamed of his Goſpel; that we approve of, and agree to the Terms of that moſt gracious Covenant which was ſealed with his Blood, and ſincerely conſent to be governed by his Laws? undoubt-

undoubtedly it is; and our partaking of this Feaſt in Memory of his Death, is an open Declaration and ſolemn Teſtimony of all this.

And farther by our coming together into one Place, to partake of this one Bread, and drink of this one Cup, as a religious Commemoration of the Death of Chriſt; we, all of us who join in the Celebration of this Ordinance, tho' many in Number, and dwelling perhaps, ſome of us in far diſtant Places, do hereby declare that we are all *one Body*, and acknowledge ourſelves, with all our Chriſtian Brethren wherever they dwell on the Face of the Earth, to be one Society or Community, united to the *one Lord* by a lively *Faith* and ſincere Obedience, and to one another by the Bond of a *fervent Charity*, and *brotherly Love*; and ſo by the joint partaking of this Ordinance we acknowledge ourſelves the Fellow Diſciples of Chriſt, the *one Lord* and *Mediator*, and the joint Worſhippers of the *one God and Father of all*, the *Temples* of the ſame *Holy Spirit*,

and

and the *Heirs* of the ſame *heavenly Inheritance.*

We do not by this Action profeſs our Communion meerly and only with that particular Church or Congregation with whom we are worſhipping at the Time, or with that particular Party or Denomination of Chriſtians with whom we are aſſociated, and ſtatedly join in Worſhip; or with this or the other national Church; but we acknowledge ourſelves to be in Union and Fellowſhip with all who make a credible Profeſſion of Chriſtianity, (that is, with all who profeſs the Chriſtian Religion, and do not contradict that Profeſſion by the Wickedneſs of their Lives,) and, that together with them, we are all *one Body*, united under *Chriſt*, our common *Head*; we are one religious Community, one ſpiritual Kingdom under the Government of that one King whom God hath ſet over us, even *Jeſus Chriſt* his *Son*, whom he hath made *Lord of all*, by whoſe Laws we all profeſs to be ruled and governed, to whoſe Authority and Dominion we

are

are all ſubject, and to whom we are all of us accountable for our Conduct.

Theſe now being the Ends for which this Ordinance was appointed, it becomes us, as often as we partake of it, to keep them in our Minds, to fix our Meditations upon them, and to exerciſe our Affections, and form our Purpoſes and Reſolutions according to them: If we do ſo, it will be a Means of ſtrengthening our Faith and Hope, of increaſing our Love to God, our Love to *Jeſus Chriſt* our bleſſed Redeemer, and to all the Saints and Houſhold of God; and it will help us forward in the Way of Holineſs, and engage us the more effectually to a patient Continuance in well doing, and to the conſtant and zealous Practice of every Thing that is truly pious, virtuous, and good; in a Word, it will diſpoſe us for farther Uſefulneſs in this World, and to a greater Progreſs in moral and ſpiritual Perfection, and conſequently prepare and qualify us for higher Degrees of Happineſs in the World that is to come.

But

But if we attend upon this Inſtitution of our Religion in a careleſs unthinking Manner, only as an empty Ceremony, as a Manner of Form and Cuſtom; or to pleaſe Men, and gain or preſerve a Reputation of Sanctity; or, if we ſubſtitute our Attendance upon it in the Place of real Righteouſneſs, and uſe it as a Kind of Commutation, and by Way of Atonement for ſome immoral Practices, we are guilty of; or for any other baſe and ſiniſter End; we quite pervert it from the Purpoſe for which it was appointed; *we eat and drink unworthily, not diſcerning the Lord's Body*; we uſe it in Effect as if it were a common Meal, and are guilty of profaning a ſacred religious Inſtitution of divine Appointment.

When the Apoſtle *Paul* in the place already quoted, (1 *Cor.* xi. 23. &c.) reproves the *Corinthians* for certain Abuſes which had crept in among them in the Adminiſtration of the Lord's Supper; in order to rectify theſe Abuſes, he lays before them a plain and true Account of the Inſtitution itſelf, and of the End and Deſign of it, as he had

had received it from the Lord, who had communicated the whole Goſpel to him by Revelation; after which he adds this Advice, *But let a Man examine himſelf, and ſo let him eat of* that *Bread, and drink of* that *Cup*. So our Tranſlators have rendered the Words, which would have been better tranſlated in this manner, *But let a Man prove himſelf*, and THUS, that is, according to what I have now told you is the Deſign of this Inſtitution, *thus let him eat of the Bread, and drink of the Cup*. As if he had ſaid, I have given you an Account of this Inſtitution as I received it from the Lord, and of the chief and principal End for which he appointed it, by that let every one examine and try himſelf, his Temper of Mind, his Views and Intentions, his Carriage and Conduct, and *thus*, according to the End and Deſign of the Inſtitution, as a Memorial of the Death of Chriſt, and a Token of Communion with him, and with the whole Chriſtian Church, *let him eat of the Bread, and drink of the Cup*.

There

There is no Reaſon to ſuppoſe that the Apoſtle by this Direction intended to bind Chriſtians to enter into a particular Examination of the whole paſt Courſe of their Lives every Time that they deſign to partake of the Lord's Supper, this indeed is an uſeful Exerciſe, and very proper to be obſerved ſometimes, on ſome ſpecial Occaſions, and for ſome Perſons; but it does not ſeem to be neceſſary for all Chriſtians every Time they may have an Intention to join with their Brethren in celebrating the Memory of their Saviour's Paſſion by this Inſtitution; there is nothing in this Diſcourſe of the Apoſtle, or the Occaſion upon which he gave theſe Directions to the *Corinthian* Church concerning the Lord's Supper, to lead us to underſtand his Words in that Senſe; nor is ſuch a particular Examination neceſſary every Time that a ſerious well diſpoſed Chriſtian would chuſe to receive the Communion; tho' it is proper here to be obſerved, that frequent Self-examination is a very uſeful and important Duty, for it ſerves to ſhew us, or bring to mind, what is or has

has been amiſs, and needs to be corrected, in our Temper or Conduct; it helps us to know ourſelves, what Manner of Perſons we are, and what is our true and real Character, and this will diſpoſe us to Modeſty and Humility; it will make us ſenſible what need we have of God's Grace and Forgiveneſs, and the Aſſiſtance of his Holy Spirit; it will diſpoſe us alſo to the Exerciſe of Charity, Forbearance, and Forgiveneſs towards others; and give us Occaſion of Praiſe and Thankſgiving to God for his ſparing Mercies, and his gracious Promiſes of Acceptance upon the moſt reaſonable and condeſcending Terms: beſide many other Advantages which cannot be mentioned or inſiſted on at preſent *.

But the Examination which the Apoſtle recommends, as previouſly neceſſary to the Lord's Supper, ſo far as may be judged from the Context, ſeems to be this; that any Chriſtian intending to go to the Lord's Ta-

* See the Diſcourſe on Self-examination at the End.

ble,

ble, ſhould, in Order to partake of that Ordinance in a religious Manner; and ſo as to profit by it, and not incur the Guilt of profaning a ſacred and ſolemn Inſtitution of Religion appointed by Chriſt himſelf; he ſhould (I ſay) ſeriouſly conſider the End and Deſign for which it was appointed, and reflect whether the Temper of his Mind, and Frame of his Spirit, be ſuch as is ſuitable to that End, and having, upon ſuch ſerious Reflection, found that it is ſo; let him accordingly, with a View to that End, and with Meditations and Affections ſuitable to it, *eat of the Bread, and drink of the Cup.*

We ſhould therefore before we go to the Lord's Table, reflect a little, and think with ourſelves, what is it we are going about? what are we going to do? are we only going to eat and drink as at a common Meal for the Refreſhment and Support of our Bodies? No, this is not the Deſign of the Inſtitution; we have Houſes to eat and drink in for that End, and are not called to aſſemble together in the Church for our common Meals; but we are go-

ing to celebrate a religious Rite appointed by our *Lord Jeſus Chriſt*, as a Memorial of his dying Love, and a publick Acknowledgment of our being his Diſciples, who have Communion and Fellowſhip with him, and with all our Chriſtian Brethren, and who purpoſe, by the Help of his Grace, to pleaſe and obey him in all Things, and to walk in his Ways all the Days of our Lives.

It becomes us then to enquire again, whether we feel in our Minds a juſt Senſe of the Advantages we enjoy by the Goſpel Revelation, and a thankful Remembrance of what our bleſſed Saviour hath done and ſuffered for us, to deliver us from the Power and Dominion of Sin, and the Miſeries conſequent upon it? Whether we do really approve of the Terms of that Covenant which he hath ſealed with his Blood, and heartily conſent to them? And are truly willing to forſake all Sin, all Impiety, all Vice, Wickedneſs and Immorality, and to conform ourſelves in our Hearts and Lives to the Laws of Godlineſs, Righteouſneſs, Charity and Sobriety,

Sobriety, as being moſt excellent in themſelves; and naturally conducive to promote the proper Perfection and true Happineſs of our Nature? And whether we have a ſincere Love to all our Chriſtian Brethren, and a Communion in Heart and Affection with all the Saints and Houſhold of God? If this be truly and indeed the Temper and Diſpoſition of our Minds, and the Frame of our Hearts towards God, towards *Jeſus Chriſt* his Son, towards all our Fellow Chriſtians, and towards true Religion, Goodneſs and Virtue, we are ſuitably diſpoſed, and duly prepared to go to the Lord's Table: Let every one therefore try himſelf by this Teſt, and having found his Heart to correſpond to it, let him, according to the Ends for which this ſacred Feaſt was appointed, and with a ſerious View to them, *eat of the Bread, and drink of the Cup*; humbly hoping for God's Bleſſing upon him in his religious Attendance upon this Ordinance; and for his favourable Acceptance of him in this Action, done in Obedience to the Command of his dying Lord, to ſhew forth his Death till he come.

When a Perſon has previous Warning that the Communion is to be adminiſtered in the Church to which he belongs, it will be very proper to add to his daily private Devotions, ſome Addreſſes to his Maker, with a peculiar Reference to that Ordinance, ſome convenient Time before; to which Purpoſe he may uſe the following Prayer extracted from the late Rev'd Mr. *Henry Grove* of *Taunton*, at any Time before he goes to the Communion, or ſome other to the ſame Effect.

A PRAYER *in private before the* COMMUNION.

O Thou infinite and eternal Majeſty; the holy, bleſſed and glorious God, the Creator, Preſerver, and Governor of the whole World, and our kind and bountiful Benefactor: I adore thee, as the only living and true God, the God and Father of our Lord *Jeſus Chriſt*, and in him the Father of Mercies, and the God of all Conſolation: Vouchſafe, I beſeech thee, with an Eye of Favour and Compaſſion to look upon thy

ſinful Creature now before thee, admiring and adoring thy diſtinguiſhing and moſt undeſerved Goodneſs to the Children of Men, and to me in particular, which I acknowledge to have been ſuch as beyond Meaſure to enhance and aggravate my Offences againſt thy divine Majeſty.

With what Sincerity, O Lord, thou deſireſt the Converſion of Sinners, the Proſperity of thy Saints, and the Happineſs of all who are upright in Heart, thou haſt abundantly diſcovered in the Incarnation and Death of thy well beloved Son, our moſt worthy Mediator and Advocate, *Jeſus Chriſt* the Righteous; and in the rich Variety of Means which thou haſt kindly provided for the Healing of the manifold Diſorders which, in the preſent imperfect State of human Nature, we are lyable to, and for our continual Progreſs towards Perfection: As for all theſe I bleſs and praiſe thy Goodneſs and Wiſdom, ſo, in a particular Manner, for the Inſtitution of the holy Supper, which being enjoined by the Authority of my bleſſed Saviour, and bearing his Name,

as

as it was appointed in Honour of his Memory, I desire ever to value and esteem, as an useful Means of preserving and cherishing the spiritual Life, and engaging the Heart to a sincere Obedience to the Laws of the Gospel, and a constant Progress in all Holiness and Virtue.

Being not only allowed, but invited, to attend this sacred Feast, I do joyfully accept the Invitation, humbly trusting that thro' thy Grace, I am in some Measure meet to partake of it; and praying that what is farther wanting in Order to my Receiving with greater Advantage and Acceptance, may be graciously supply'd by the Aid of thy Holy Spirit.

O may I obtain the Pardon of all my past Offences thro' *Jesus Christ*, and upon the Terms of his Gospel, which I cannot but in my Conscience approve of, and to which I give my sincere and hearty Consent: O may thy blessed Spirit, whose Assistance thou hast promised to those who ask it, be always present with me, to enlighten my Mind, and sanctify my Affections more

and

and more; to ſtrengthen and ſecure me againſt the various Temptations to which I am expos'd, and to lead me on in the Paths of Righteouſneſs: Give me Underſtanding in all thy Precepts; and help me rightly to diſcern the Meaning, and truly anſwer the Ends of that holy Ordinance for which I am preparing; and may Love to God, and to Mankind, and Love to Goodneſs and Virtue, be the ruling Principle in my Heart, and give Law to all my Paſſions and Affections, my Words and Actions.

Grant, O Lord, that I may approach thy holy Table with a deep Senſe of my own Meanneſs, Unworthineſs, and Guilt, and with the moſt exalted Apprehenſions of thy Holineſs and Mercy, both which thou haſt ſo wonderfully diſplay'd in the Method of our Redemption by *Jeſus Chriſt*; that I may receive the Memorials of his bloody Paſſion, and of thy forgiving Love thro' him, with a lively Faith, an humble and well grounded Hope, an unfeigned Gratitude, and an unſpeakable Joy; and may ſo feel the attractive Influence of his

his Example, the Efficacy of his Death, and the Power of his Reſurrection, that my Soul may be transformed into Love, that it may be filled with Kindneſs and Charity to Men, and with an ardent, but prudent Zeal for the Honour of God and Religion; that I may more and more die to Sin, and live to Righteouſneſs; that I may be able to tread on all the Power of the Enemy, to overcome all Temptations, to deny myſelf, to deſpiſe the Blandiſhments of the World, to have my Converſation in Heaven, and finally, after having loved, and followed, and ſerved my Saviour without ſeeing him, I may, according to his own Prayer, be with him where he is, to behold his Glory, and to join with all the heavenly Inhabitants, in aſcribing Bleſſing, and Honour, and Glory, and Power, unto him who ſitteth on the Throne, and to the Lamb, for ever and ever. *Amen.*

When you are engaged in the ſacred Service for which you have been preparing, and while you, and the Reſt of the Congregation, are partaking of the Bread and Wine, let your Mind be employed

employed in ſuitable Meditations, accompany'd with ſhort Ejaculations of Prayers and Thankſgivings.

Now the proper Subjects of your Meditation at this Time, are, the Ends for which this Action was inſtituted and appointed, namely, to be a Memorial, or a religious thankful Commemoration of the Sufferings and Death of our dear Redeemer, and a Token or Teſtimony of our Communion and Fellowſhip with him, and with all our Chriſtian Brethren; an open publick Acknowledgment that we are his Diſciples, who heartily conſent to the Terms of Acceptance laid down in his Goſpel, and are truly willing to ſubmit to his juſt and gentle Government, and to be ruled by his wiſe and righteous Laws: Let theſe Ends regulate and lead your Thoughts, and let every one ſay in his own Mind, when he is *eating of the Bread*, and *drinking of the Cup*, and during the whole Service, thus, or to this Effect.

As I am ſeriouſly convinced of the Truth of the Chriſtian Revelation, and ſenſible of the great Advantages I en-

joy thereby in Order to the Attainment of true Happineſs in the Favour of God, and the Perfection of my own Nature; ſo I believe in particular that *Jeſus Chriſt* came into the World, as a Teacher ſent from God; and after he had fulfilled his Miniſtry upon Earth, and finiſhed the Work which God ſent him to do, he gave himſelf up to the Death for us all, to confirm the divine Covenant with us, and reconcile us unto God. I now call to my Remembrance all that he ſuffered from the Hands of wicked and ungodly Men, the Injuries that were done to him, the unjuſt Reproaches that were caſt upon him, the ungrateful and unworthy Treatment that he met with, the cruel and ignominious Death he was put to, tho' he was perfectly innocent and righteous; he was holy, harmleſs, undefiled, ſeparate from Sinners, and had gone about doing good both to the Souls and Bodies of Men: I remember alſo with what Meekneſs and Patience, what Submiſſion and Reſignation to the Will of God, what Truſt and Confidence in him; and with what Conſtancy

cy and Firmneſs of Mind, with what Charity and Forgiveneſs, he bore all the Evils that were laid upon him, and all the Inſults, Abuſes, and Injuries which he received from the Hands of his ungrateful and mercileſs Enemies.

But I conſider him as having come into our World that he might thus bear Witneſs to the Truth, and ſeal it with his Blood; and therefore was it that he voluntarily yielded himſelf up into the Hands of his Enemies, and patiently bore all theſe cruel Effects of their Rage and Malice. *He was wounded for our Tranſgreſſions, he was bruiſed for our Iniquities, the Chaſtiſement of our Peace was upon him, and with his Stripes are we healed; the Lord laid on him the Iniquity of us all; it pleaſed the Lord to bruiſe him, and put him to Death:* and he readily acquieſced, he willingly *made his Soul an Offering for Sin*; and thus *was he cut off to confirm the Covenant with many; and thoſe Things which God before had ſhewed by the Mouth of all his Prophets, that Chriſt ſhould ſuffer, hath he ſo fulfilled.* And I do humbly reverence and adore that wiſe and myſte-

rious Providence that brought ſo much good out of ſo great an Evil; and I do from my Heart deteſt and abhor all Sin and Iniquity which Chriſt my bleſſed Maſter ſo much deteſted, and for which he willingly fell a Sacrifice; and I will ſincerely endeavour, by the Aſſiſtance of divine Grace, to crucify the Fleſh with it's Affections and Luſts, and d e to ſin, even as He, my gracious Redeemer, was crucify'd and dyed for it; and in all the Troubles, Adverſities, and Afflictions, which I may meet with in this uncertain World; or whatever Trials and Perſecutions I may be called to undergo on Account of Religion and a good Conſcience; I will ſtudy to imitate thoſe Virtues that ſhone forth ſo conſpicuouſly in him, under all his great and grievous Sufferings, and during the whole Time of his Trial, Condemnation and Crucifixion.

And now that I am thinking on all that Flood of Sorrows that came upon him; that melancholly Scene of Sufferings which he paſſed thro' for the good of Mankind; and that Zeal for God and pure Religion, that Love to

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the Souls of Men, and Regard for their true and everlaſting Happineſs, which were the great Motives of this Undertaking; I lift up my Heart with joyful Praiſes, and thankful Acknowledgments to the God and Father of our Lord *Jeſus Chriſt*, who *ſo loved the World, that he gave his only begotten Son, that whoſoever ſhould believe on him*, and obey his Laws, *might not periſh, but have everlaſting Life*; who *ſpared not even his own Son*, but *gave him up to the Death*, as a *Propitiation for the Sins of the whole World*; and I can never ſufficiently admire *the Height, and Depth, and Length, and Breadth of the Love of Chriſt, which paſſeth Knowledge* that appeared in this whole Tranſaction; that he who was the *Brightneſs of the Fathers Glory, and the expreſs Image of his Perſon, who was in the Form of God, and had Glory with the Father before the World was*, ſhould for us Men, and for our Salvation, come down from Heaven, *empty himſelf*; *take upon him the Form of a Servant, and Faſhion of a Man*, and ſhould *humble himſelf* ſo far as to *become obedient unto Death*, even the Death of the

Bleſs the Lord, O my Soul; let all that is within me bleſs his holy Name; bleſs the Lord, O my Soul, and forget not all his Benefits, who forgiveth all thine Iniquities, and healeth all thy Diſeaſes; who redeemeth thy Life from Deſtruction, and crowneth thee with tender Mercies, and loving Kindneſſes. What ſhall I render to the Lord for all his Benefits? I will take the Cup of Salvation, and call upon the Name of the Lord. I love that bleſſed Redeemer, and will honeſtly endeavour *to live to him, who died for us, and roſe again. Worthy is the Lamb that was ſlain to receive Riches, and Power, and Wiſdom, and Strength, and Honour, and Glory, Bleſſing: for he hath redeemed us* from our Sins *with his moſt precious Blood, and made us Kings and Prieſts unto God even the Father: Bleſſing, and Honour, and Glory, and Power, be to him who ſitteth on the Throne, and to the Lamb for ever.*

I remember likewiſe that this bleſſed Saviour whoſe Death I am commemorating was the Mediator of the new Covenant, and ſhed his Blood as the Seal and Confirmation of it; and do

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now, over the Memorials of his Body and Blood, publickly acknowledge that I am one of his Diſciples, and a willing Subject of his Kingdom; I am fully ſenſible that *his Yoke is eaſy, and his Burden is Light*, and my Conſcience approves the Terms of his Goſpel as moſt wiſe and reaſonable, moſt gracious and merciful and condeſcending, and I conſent to them with all my Heart.

I do now profeſs my Communion and Fellowſhip with him, and am ſtedfaſtly reſolved, by the Help of his Grace, to continue his faithful Diſciple, and to perſevere inflexibly in the Profeſſion of his Religion, and the Obedience of his holy Laws, all the Days of my Life. And *tho' now I ſee him not*, yet I firmly *believe in him, I love him in Sincerity*, and I do heartily *rejoice in him*, and in what he has done and accompliſh'd for poor Sinners, and in the Hopes of that immortal Happineſs which he has prepared for the Righteous in his eternal heavenly Kingdom.

I ſeriouſly renounce all Communication *with the unfruitful Works of Darkneſs*, and *denying all Ungodlineſs and worldly Luſts*, will carefully endeavour, thro' his gracious Aſſiſtance, to *live ſoberly, righteouſly, and godily in this prepreſent World*: I truly repent of all my paſt Tranſgreſſions, and condemn myſelf for them, and wherein I have offended and done Iniquity, I am fully purpoſed, with the Help of God, to do ſo no more, but will ſtudy to form the Temper of my Mind, and order the Tenour of my Converſation in the World, as becomes the Dignity of my rational and moral Nature, and that pure and holy Goſpel which I profeſs to believe.

I do now in the moſt ſolemn manner, and with the greateſt Seriouſneſs and Sincerity ratify and confirm my baptiſmal Covenant and Dedication; I yield myſelf unto God, and devote myſelf to his Service, and to the Obedience of his holy Laws: O Lord, 'I 'here acknowledge myſelf thy Crea- 'ture, and thy Servant, a Subject of thy 'moral Kingdom, and a Diſciple of

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'thy Son *Jeſus Chriſt*; and as ſuch ob-
'liged by all the ſtricteſt Tyes of Du-
'ty, Gratitude, and Intereſt, ſincere-
'ly to ſearch out and perform thy
'Will, and never wilfully to offend a-
'gainſt thy holy Laws:' I preſent my-
ſent myſelf unto thee, with all the Powers of my Mind, and Members of my Body, as an holy, living, and accep-ble Sacrifice, which is the reaſonable Service thou requireſt of us, moſt ſuita-ble to thy Nature, and agreeable to thy Will: I love thee, O Lord my God, with all my Heart, and Soul, and Strength and Mind, and pray that by the Help of thy Grace, I may be ena-bled to ſhew the Sincerity of my Love by keeping thy Commandments: I love my Neighbour as myſelf, and will always endeavour to do to others, what I would judge to be juſt and rea-ſonable, if done to myſelf in the like Caſe and Circumſtances; and I will ſtudy, as far as I can, to do juſtly to all Men; to love and exerciſe Mercy and Humanity, as there is Occaſion; to walk humbly with thee my God; and to be uſeful in the World, accord-

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ing to the Abilities thou haſt given me, and the Station wherein thou haſt placed me, and faithful in performing the Duties of my Station, and of the ſeveral Relations I ſtand in to others. *

It is alſo my Purpoſe and Reſolution, with an humble Dependence on the divine Aid; to maintain a Rule over my own Spirit, and to keep my Mind and Affections, my Thoughts, Deſires and Imaginations, my ſenſual Appe-

* Here the Communicant may reflect and call to mind the various Relations he bears to others, with the Duties belonging to them, and engage himſelf to the faithful Performance of them: Here alſo he may conſider the Trade, Buſineſs, or Employment he is called to by divine Providence, and reſolve to be faithful and uſeful in it: And if he be called to ſerve his Country in any Office, civil or military, he may form Purpoſes in his Mind, to diſcharge the Duties of his Office with all Care, Diligence, and Fidelity: And thus a good uſe may be made of one of our Laws, which has no good Tendency, and has been often abuſed to bad Purpoſes; having in many Inſtances been the Occaſion of profaning this Inſtitution and expoſing it to the Contempt and Ridicule of Scepticks and Unbelievers.

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tites, and all my animal Paſſions, under a proper Command and Diſcipline, that ſo I may be always Maſter of myſelf, may enjoy the clear and undiſturbed Exerciſe of my rational and moral Powers, and be in a fit Temper and Diſpoſition to go about any Part of my Duty to God or Man, and perform any Act of religious Worſhip, or any Office of Virtue and Humanity that I may be called to, or have a proper Opportunity of doing: And I will likewiſe take heed to my Words that I offend not with my Tongue, that I ſpeak not any Thing ſinfully, or unadviſedly with my Lips; but that my Speech may be always ſuch as becomes my Chriſtian Profeſſion, uſeful and improving, or, at leaſt, harmleſs, innocent, and inoffenſive.

But I remember alſo that I am a Member of the Church of Chriſt, founded in Love and Benevolence; that as I am united to *Jeſus Chriſt*, by Faith and Holineſs, ſo I ought to be united to his Church by a ſincere and fervent Charity: I do accordingly publickly declare that I entertain in my

Heart

Heart a true and cordial Love to all my Chriſtian Brethren, and am in Union and Fellowſhip with all the Saints, with all who are of the Houſhold of God, and belong to that great Body of which Chriſt is the Head; I love all who love the Lord *Jeſus* in Sincerity, and call upon the Name of the Lord out of a pure Heart. I do ſincerely and willingly forgive all who have offended or injured me, and have no Hatred, Malice, or Revenge in my Heart againſt any of my Neighbours or Brethren; and if, in any Inſtance, I have injured or offended any others, I am willing to be reconciled; willing to give them all reaſonable Satisfaction, and make them all juſt and equitable Reparation, as far as lies in my Power.

And, if I know my own Heart, I deteſt all impoſing, dividing, and perſecuting Principles and Practices; and am diſpoſed to bear with, and forbear others, in Love, to keep the Unity of the Spirit in the Bond of Peace, and to hold Communion in the Worſhip of God with all who make a credible profeſſion of Chriſtianity, upon the Goſ-

pel

pel Terms of Communion, as God offereth Opportunity: I do not by this Action enliſt myſelf in any Party, but only in general profeſs myſelf a Chriſtian, and declare my Reſolution to purſue with Steadineſs and Conſtancy, that which is the great Deſign of the Goſpel, and of it's Inſtitutions, namely the ſincere Practice of Piety and Virtue.

As an important Branch of the Communion of Saints, I do alſo ſympathize with all who are in Diſtreſs or Miſery of any Kind; I pity the Poor and Needy, and thoſe who have none to help them; I commend all ſuch to the Care and Protection, to the Patronage and Guardianſhip of the divine Providence; and am willing myſelf to help them, and contribute to their Support, Eaſe, and Relief, as faras I am able, and I am diſpoſed to bear with the Infirmities of others, and put the moſt favourable Conſtruction on their Words and Actions lyable to Doubt, which they will admit of.

All theſe Things I do truly and ſincerely profeſs, and will carefully endeavour to obſerve and perform by the Aſſiſt-

ance of the holy Spirit, which God, by the Mouth of our Saviour, hath graciouſly promiſed to thoſe who aſk it from him by fervent Prayer and Supplication, and are willing to concur with his wiſe and kind Operations on their Minds.

When the whole Service is over, and after you are gone Home, or in the Evening of that Day. or any convenient Time after, retire by yourſelf, and reflect on what you have been about in ſome ſuch Meditations as theſe.

I have now in a ſolemn Manner avouched the Lord to be my God, my Ruler and Governor, my chief Good and Happineſs; and myſelf to be his Servant and a Subject of his moral Kingdom, and faithfully to keep all his Commandments, and walk in his Ways; I have devoted myſelf to the Service and Obedience of the living and true God, and engaged myſelf to live and act as becomes a Diſciple and Follower of his beloved Son *Jeſus Chriſt* my Lord; and to maintain and exerciſe brotherly Love and Affection towards all my Fellow Chriſtians, and

Charity

Charity to all Men: When I reflect, I cannot but approve of what I have done, and do not repent of the Choice I have made; and therefore what I have vowed and ſworn, I will ſincerely endeavour to perform, even to keep God's righteous Judgments; and may he graciouſly vouchſafe me the Aſſiſtance and Conduct of his holy Spirit to enable me ſo to do, that I may abide in Chriſt, and walk even as he walked, and that obeying from the Heart the Doctrine and Precepts he hath taught us, and having the ſame Mind in me that was in him, and walking in Love, even as he loved us, and gave himſelf for us, a Sacrifice and an Offering unto God of a ſweet ſmelling Savour, I may at length finiſh the Courſe of my Pilgrimage in this World with Peace and Joy, and be admitted to partake of that Glory and Happineſs which he hath prepared for the Faithful.

And then Addreſs yourſelf to God in this or the like Prayer.

continually increaſed; may their Conſolations abound; may the Multitude of them that believe be of one Heart, and of one Soul; and may the Church of Chriſt appear to be the School where immortal Souls are trained up for the more perfect Worſhip and the everlaſting Felicity of the heavenly World.

Grant, O Lord, that I may not receive thy Grace in vain, that it may not be in vain that I have been ſo fully taught the Way of the Lord, have had both external and internal Aſſiſtances, and every Sort of Encouragement to abound in all the Fruits of Righteouſneſs and Goodneſs and Truth, to thy Glory and Praiſe: Forgive, O merciful Father, the many unſuitable Returns I have made to thee for thy great Goodneſs towards me, the numberleſs Obligations thou haſt laid me under, and the repeated Engagements I have taken upon myſelf: O forgive the Coldneſs of my Love, my Sloth and Inactivity, the ſmall Proficiency I have made in the Virtues of the Chriſtian Life, with the Advantage of ſo excellent a Rule, ſo perfect an Example,

ample ſo free an Acceſs to the Throne of Grace, ſuch powerful Aids, and the Proſpect of ſo glorious a Reward.

O may the Conſideration of thy Readineſs to pardon, fill me with an ingenuous Hatred and Deteſtation of all Sin; that my Abhorrence of Sin, and Care to avoid it, and all Occaſions of it, or Temptations to it, for the Future, may be a ſatisfying Proof that all my Sins are forgiven me, thro' the Redemption that is in Chriſt, whoſe Death I have been commemorating and ſhewing forth in his Supper. And may the God of Peace, who brought again from the dead, our Lord *Jeſus Chriſt*, the great Shepherd of the Sheep, thro' the Blood of the everlaſting Covenant, make me perfect in every good Work, to do his Will, working in me that which is pleaſing in his Sight, and fulfilling in me all the good Pleaſure of his Goodneſs, and the Work of Faith with Power.

Help me to carry in Mind the Deſign of one Duty to diſpoſe me for another, and of all the inſtrumental Duties of Religion, to beget and

ſtrengthen thoſe excellent Principles and Habits of Goodneſs in my Soul, by which it will be more and more ripen'd for the Life of Heaven: By Faith may I be able to ſee him who is inviſible, and always to walk as in his Preſence; and may I be more and more affected and influenced by the Contemplation of an abſent Saviour, in every View of him.

While I meditate on the bleſſed *Jeſus*, enduring the Contradiction of Sinners, and humbling himſelf unto Death, even the Death of the Croſs, may I be inſtructed what to expect in the preſent Life, and after what Manner to behave under all the Sufferings and Afflictions of it; and may a riſen and exalted Saviour elevate my Heart above all the Vanities of this tranſitory State of Things, to that happy World, whither He, my Lord, and the Forerunner of all the Faithful is gone; that I may know him and the Power of his Reſurrection, and count all Things but Loſs, for the Excellency of the Know-

Knowledge of *Jeſus Chriſt*, for whoſe Sake, may I be willing to ſuffer the Loſs of all Things, ſhould I be called to it, not counting my Life dear to me, ſo I may finiſh my Courſe with Joy.

Give me, O Lord, to feel more of the mighty Power of thy Grace, concurring with the Goſpel of thy Son, to mortify every inordinate Deſire, to confirm every good Purpoſe, to purify and regulate my Affections, and to change my whole Soul more and more into a divine Image and Likeneſs; by that Grace let me be enabled to overcome all Temptations to Sin, and to keep a Conſcience void of Offence both towards God and Man: Let my Love to thee be ſuperlative, and tho' I cannot expect it ſhould ever be equal to thy Excellencies and Benefits, yet may it bear ſome Proportion to my Powers and Capacities, that I may love thee with all my Heart and Soul, and Strength and Mind; that my Devotion may be ſincere and fervent, my Reſignation willing and entire, and my Obedience univerſal and chearful, conſtant

conſtant and uniform, always increaſing and going on to Perfection.

May I be juſt and charitable towards Men, kindly affectioned, ready to do good and communicate, as I have Power and Opportunity, behaving myſelf towards all with a mild, peaceable and Chriſtian Spirit: And with Reſpect to myſelf, may I be ſober minded, poor in Spirit, and pure in Heart; and tho' I cannot expect to be free from all mental Irregularities, yet may I be daily gaining Ground upon them, always oppoſing every Inclination that is contrary to my Duty, or tends to retard my Progreſs in Virtue; may I ſtudy to have my Converſation without Covetouſneſs, or any anxious Cares about the World, and be content with ſuch Things as I have, and may I learn to deny myſelf, and to be temperate in all Things.

Help me to bridle my Tongue, and take heed to my Words, that I may never ſpeak any Thing ſinfully or unadviſedly with my Lips, and may I be an Example of Patience, Meekneſs, Humility, and every Thing that is love-

ly,

ly, virtuous, and Praiſe worthy, that I may come behind in no good thing, looking for the Mercy of our Lord *Jeſus Chriſt* unto eternal Life: that ſo, when I ſhall have done the Work which thou haſt given me to do, and ſuffered all that thou haſt thought meet for the Trial of my Faith, and Hope, and Submiſſion to thy Will, I may finally inherit the Promiſes which thou haſt made to us in *Jeſus Chriſt* our Lord and Saviour. *Amen, Amen.*

To which he may add the following ſhort Prayer from the late Rev'd worthy and judicious Doctor *Jeffery* of *Norwich.*

O God, our heavenly Father, who haſt purchaſed to thyſelf an univerſal Church with the precious Blood of thy dear Son! mercifully look upon the ſame, ſanctify and rule it with thy holy Spirit; unite the Hearts of all Chriſtians in true Religion and brotherly Love; reſcue the Religion of Chriſt and the Lives of Chriſtians from thoſe Corruptions, which have been

been any where introduced, by Length of Time, Decay of Piety, and by the Deſigns of wicked and unreaſonable Men, take away all Offences and Scandals, Diviſions and Diſſentions, Tyranny and Uſurpation over the Minds and Conſciences of Men; and reſtore Piety and Virtue, Peace and Charity, and let the Goſpel of our Lord *Jeſus Chriſt* run and be glorify'd. *Amen.* So come Lord *Jeſus.*

Glory be to God on high, in Earth Peace, and Good-will amongſt Men.

May all Envy, and Malice, and Uncharitableneſs, ceaſe among thoſe who call upon the Name of our Lord *Jeſus*; and may the Peace of God rule in their Hearts, to which they are called in one Body.

Bleſſing, Honour, and Glory be unto God, thro' *Jeſus Chriſt*, who hath redeemed by his Blood Men of all Nations from Sin and Miſery: And may our ſincere Celebration of God in him, here on Earth, be compleated in the higheſt Tranſports of Thankſgiving, Praiſe and Adoration, in Heaven, for ever and ever. *Amen.*

Poſt-

POSTSCRIPT.

Of Self-Examination.

IT was obſerved in Pages 18, 19. of of the preceding Explanation of the End and Deſign of the Lord's Supper, that when St. *Paul* exhorts the *Corinthians* to examine themſelves, and ſo to eat of the Bread and drink of the Cup, according to the Deſign of that Inſtitution, there is no Reaſon to ſuppoſe that he intended to bind Chriſtians to enter into a particular Examination of the whole paſt Courſe of their Lives every Time that they deſign to partake of the Lord's Supper; that yet it would be very uſeful, and conſequently very fit and proper to do it ſometimes; it is therefore propoſed to ſpend a few Pages in explaining a little the Duty of Self-examination, which ſhall be done under the following Heads. 1*ſt*. We ſhall ſhew what is the Rule by which we ſhould examine ourſelves.

2*d*. What are the ſeveral Particulars concerning which we ſhould make Inquiry. 3*d*. In what Manner ſhould this Inquiry be made. 4*th*. What are the proper Seaſons of doing it, and then conclude with repreſenting in a few Words the Advantages of frequent Self-examination.

1*ſt*. As to the firſt of theſe, namely, the Rule by which we ſhould examine ourſelves, that is, and can be no other than, the Laws of God, our ſupreme Governor and Judge, whether made known to us by the Light of Nature, or by ſupernatural Revelation, both which are contained in the Books of holy Scripture, and particularly in thoſe of the new Teſtament, wherein the Whole of our Duty as Chriſtians is clearly and plainly laid before us, together with the moſt powerful Motives to excite us to the Performance of it. Theſe are the Rule of our Religion, as we are Chriſtians, by which we ſhould form the Temper of our Minds, and order our Converſation in the World, and by which we ſhall be judged in the great Day, and are therefore the only

proper

proper Rule by which we ſhould examine and judge ourſelves now; and this is ſo plain a Caſe that it need not be farther inſiſted on.

We go on therefore to the ſecond Head, namely, the ſeveral Particulars concerning which we ſhould make an Inquiry; and theſe may be repreſented in the following Order.

In the firſt Place let us examine ourſelves concerning the Duties we owe to Almighty God our great Creator and gracious Preſerver, our ſupreme Governor and Judge; and let us inquire at our own Hearts, whether our Temper and Behaviour towards him has been ſuch as becomes depending Creatures endow'd with rational and moral Powers, towards their Creator and Sovereign Lord?

2*d*. We ſhould examine ourſelves likewiſe concerning the Duties we owe to one another, and to all Men, as we are ſocial Creatures, living in Society, Members of the great Community made up of all Mankind, and ſtanding in various Relations to others, and inquire whether our Temper and Con-

duct towards others has been such as becomes our social Nature, and might justly be expected from those who are endow'd with social and friendly Affections?

3*d*. We should examine ourselves farther concerning the Duties we owe, every one of us to ourselves, in the due Command and Government of our Passions and Appetites, and the just Improvement of our rational and moral Powers, and the noble Affections which God hath implanted in our Nature; and inquire whether we have maintained a Rule over our Spirits, and a proper Discipline over our Minds, and endeavoured to perfect ourselves more and more in all moral Excellence?

4*th*. We should proceed next to examine ourselves concerning the Duties we owe to the Lord *Jesus Christ* as our Mediator and Advocate, our Saviour and Redeemer, and, by the Appointment of the Father, our Lord, our Lawgiver and our Judge; and inquire whether our Temper and Conduct towards him has been such as becomes the Disciples of such a Master, the Servants

vants of ſuch a Lord, and the Beneficiaries of ſuch a Kind and generous Benefactor?

5th. In like Manner we ſhould examine ourſelves concerning the Duties we owe to the holy Spirit of God, our Sanctifier and Guide; and inquire whether our Temper and Conduct has been ſuch as becomes the Temples of the Holy Ghoſt, and thoſe who are aſſiſted and led by him, and enjoy his gracious Influences?

6th. We ſhould examine ourſelves alſo concerning our Obſervance of the inſtrumental Duties of Religion, and the Chriſtian Inſtitutions, for theſe are not to be ſlighted or deſpiſed, nor will they be neglected by a good Chriſtian; we ſhould therefore review our Conduct with relation to our Attendance on the Duties of publick Worſhip and Inſtruction; our ſanctifying the Lord's Day, ſpending it in a religious Manner, and ſuitably to the Deſign for which it is ſet apart; our Celebrating, as is there Occaſion and Opportunity, the Inſtitutions of Baptiſm and the Lord's Supper: As alſo whether we

are careful to worſhip God in and with our Families, and likewiſe in ſecret by ourſelves.

7th. And whereas there are certain general Qualifications that ſhould run thro' all our religious Performances, and all the Chriſtian and moral Virtues, we ſhould diligently look into our own Hearts, and inquire whether our Obedience to the Laws of God and the Precepts of our Religion, be ſincere and from the Heart? Whether it be Uniform and Univerſal? Whether it be conſtant, ſteady and perſevering? Whether it be performed with Delight and Cheerfulneſs, with Zeal and Fervency, with Courage and Reſolution, and accompany'd with Wiſdom and Underſtanding, with Prudence and Diſcretion?

And *laſtly.* Whereas there is no Man who liveth here, and ſinneth not, and in many Things we offend all, and ſome wilfully, deliberately, and habitually, we ſhould therefore look narrowly into our own Hearts, and examine ſtrictly, whether we have truly and ſincerely repented of our wilful Tranſgreſſions,

greſſions, and deliberate Offences? Whether we have forſaken our wicked Ways and unrighteous Thoughts, and returned unto the Lord and to the Paths of Righteouſneſs? Whether we have ſubdued the vicious Habits we had contracted, and broken the Dominion which Sin had formerly over us, and have now acquired the Habits of Piety and Goodneſs, and univerſal Righteouſneſs? We ſhould enquire farther, whether we be daily ſtriving againſt our Infirmities and gaining Ground of them? Are we endeavouring to bring forth Fruits meet for Repentance, to correct and reform what we may obſerve to be amiſs in our Temper or Conduct; and are we daily going on to Perfection, and making a conſtant Progreſs in Holineſs and Virtue, and all good Works? Or, are we yet under the Power and Dominion of any Sin, yet in the Gall of Bitterneſs, and Bond of Iniquity, delaying our Repentance from Time to Time, putting it off to a more convenient Seaſon, and ſuffering our Hearts to be hardened thro' the Deceitfulneſs of

Sin, or running the Round of Sinning and Repenting, and then ſinning again?

Theſe are only general Heads upon which we may examine ourſelves; particulars muſt be left to the Reader's private Thoughts and Meditations, every one being beſt acquainted with the Plagues of his own Heart. But if any would deſire to have an Account of the ſeveral Duties comprehended under the general Heads that have been mentioned, we ſhall refer them to the two Catechiſms which we publiſhed ſome Years ago; and if they read over in the larger one from Page 31 to the End, or the third Part of the ſmall one, they will find, 'tis hoped, ſuch Materials as may aſſiſt them in a more particular Examination of themſelves when they are diſpoſed to enter into ſuch an Inquiry; they may alſo conſult the 4th Chaper of Mr. *Matthew Henry*'s Communicant's Companion, which reaches from Page 50 to 73, of the *Dublin* Edition.

Now as to all theſe Heads of Examination, whether general or particular, we ſhould examine ourſelves moſt impartial-

impartially, and give Conſcience free Liberty to judge, and upon that either to accuſe and condem, or to acquit and abſolve, according as there is Ground and Reaſon for the one or the other.

And when we thus call ourſelves to an Account, and ſet our Sins in Order before us, we ſhould at the ſame Time reflect upon the Heinouſneſs of them, and all the aggravating Circumſtances with which any of them may have been attended; as for Inſtance, that we have ſinned againſt the Light and Checks of our own Conſciences, againſt our ſolemn Vows and Reſolutions to the contrary, and notwithſtanding the Advantages we have enjoy'd for our Improvement in ſpiritual and moral Perfection, and the great Motives which are ſet before us to excite us to the Practice of Virtue and encourage us in a Courſe of Chriſtian Obedience. But for more Particulars of this Kind, the Reader may conſult the Aſſemblys larger Catechiſm in Anſwer to Queſtion 151.

And

And the End and Design of all this Examination of ourselves should be, that we may humble ourselves before God under a Sense of our Sins, and turn unto him with all our Hearts, that we may reform whatever is or has been amiss in any Respect, and be more exact, more watchful and cautious for the Time to come; and that if upon such Examination we find Reason to approve our Conduct and Temper, if our Hearts condemn us not of wilful and habitual Sin, but we are conscious of our own Sincerity, Integrity and Uprightness before God, then we may take the Comfort of it, and rejoice in the Hope that we shall be accepted of Him; then let us thank God for his gracious Assistance whereby we were enabled to do his Will, and serve him in Sincerity and Truth, let us humbly implore the Continuance of his Grace, and encourage ourselves to go on with Constancy and Perseverance, with Joy and Delight in the Ways of the Lord, perfecting Holiness in his Fear, and daily adding to our Faith and Profession of Religion, Fortitude and Firmness

neſs of Mind in the Practice of it; Knowledge in the Grounds and Reaſons of it, and Prudence in our Conduct; Temperance and Moderation in the Uſe of ſenſual and worldly Enjoyments; Patience under any Adverſities or Afflictions we may meet with; Godlineſs in all its Branches, having an habitual Senſe of God upon our Minds, a ſuperlative Love to him in our Hearts, and an entire and willing Reſignation of ourſelves to him in all Things; joined with a ſincere and fervent Love to our Chriſtian Brethren, and an univerſal Charity and good Will to all Men; that theſe, and all other Chriſtian Virtues, being in us and abounding, we may not be barren or unfruitful in the Knowledge of Chriſt, may never fall away from the true Religion, or loſe the Favour of God, and may in God's good Time have a joyful Entrance miniſtred to us abundantly into the everlaſting Kingdom of our Lord and Saviour *Jeſus Chriſt*.

The 3*d*. general Head that was propoſed in treating of this Duty was, In what Manner this Inquiry ſhould be

be made? Which in a few Words ſhould be thus, *Firſt* with Attention and Compoſure of Mind, *Second*, with a previous Addreſs to God for his Aſſiſtance in the Review we propoſe to take of our paſt Conduct, *Third*, with the utmoſt Impartiality, and *Fourthly*, as fully and particularly as we can. After which ſhould follow ſuitable Confeſſions, Prayers, Thankſgivings, Acts of Repentance, Sorrow, Contrition and Reſolutions of Amendment and new Obedience; and eſpecially Reſtitution and Reparation in Caſe of Injuſtice or Injury done to others in any Kind.

The *4th* general Head was, to ſhew what are the proper Seaſons of Self-examination? To which we anſwer in the following Particulars. *Firſt*, the Morning and Evening of every Day are very proper Seaſons for a ſhort Review of ourſelves, and a few ſerious Reflections on our Temper and Behaviour. The uſual Bent and Turn of our Thoughts when we are awake upon our Beds, is a great Indication of the prevailing Temper of the Mind; if the Thoughts run upon what is good, or at leaſt

leaſt innocent, it is a Sign that the Mind is good, and the Heart is right; but if the Thoughts go out after what is Evil, or ſenſual or worldly, it is much to be feared that the Mind is evil, and the Heart is corrupted with ſenſual and worldly Affections: Now it will be our Wiſdom to reflect in the Morning what has been the Subject of our Thoughts and Meditations in the Intervals of Seep, or before we fell into it, or after we awoke out of it, that we may learn to correct what was wrong, to give our Minds an Habit of thinking right, and ſo maintain a Diſcipline over our Thoughts till they get a pious, virtuous and religious Turn, and the Affections come to be ſet upon God and Goodneſs, upon Religion and moral Excellence. And again at Night, when the Buſineſs of the Day is over, it is very proper that we reflect on the Actions of the Day, and examine what have we done which we ought not to have done? What have we neglected, or wilfully omitted, which we ought to have done? What have been our Intentions and the Motives of our Actions?

tions? And what has been the prevailing Inclination and Tendency of our Affections? Hereby we ſhall know every Day what has been amiſs in our Conduct, that we may correct it, and reform, and be more watchful and circumſpect for the future; and what has been right and good and commendable, that we may rejoice in it, bleſs God for it, and endeavour to cultivate and improve it more and more, and be daily going on to Perfection.

2*d*. Another proper Seaſon of Recollection and Self-examination is, before and after our Attendance on publick Worſhip on the Lord's Day, or other Occaſions. Our Deſign in going to Church is, or ſhould be to join together in offering up our Prayers, Supplications, Interceſſions and Thankſgivings to the God of the Univerſe, and to receive Inſtructions, Admonitions, and Exhortations, for the right Conduct of Life; now in Order to perform theſe religious Duties in an acceptable Manner, and ſo as to profit by them, and be helped forward in the Way to Heaven and Happineſs, it

is highly requiſite that we go about them with due Preparation of Mind; and to that End we ſhould reflect before Hand, and call ourſelves to an Account, that we may have our Sins in Remembrance when we make Confeſſion of them to God in the general Words uſed by the Miniſter for all to join in, and profeſs our Repentance and Reſolutions of Amendment; and the like with Reſpect to our Wants for which we would deſire a Supply, and the good Things we have received, or do enjoy, for which we would give Thanks; we ſhould inquire likewiſe whether we have a charitable and benevolent Frame of Spirit towards all Men, without which our publick Interceſſions for others are but a Lip Service, and Matter of Form; and we ſhould inquire alſo whether we go with a teachable and unprejudic'd Mind, with an honeſt and good Heart, truly willing to be inſtructed, admoniſhed, put in Mind of our Duty, and exhorted to the Practice of it, and to a patient Continuance in well doing; in a Word, diſpoſed to know the Will of God,

and to do it? And after we come from Church, we ſhould reflect on what we have been about, and inquire at ourſelves, what was our Behaviour in the Houſe of God? Did we drop our Attention, and ſuffer our Thougths to rove and wander, or ſettle on ſomething quite foreign to the Buſineſs in Hand? or were we grave, ſerious and attentive? Did we join with true Affection, and a becoming Fervency in the ſeveral Parts of Worſhip? And did we hear the Inſtructions which were laid before us, and the Exhortations which were given us, with due Attention of Mind, and with a ſincere Reſolution to put in Practice what we were convinced to be our Duty? Theſe and the like Reflections before and after our Attendance on publick Worſhip would ſerve to render thoſe religious Exerciſes the more effectual to the Ends and Purpoſes of their Inſtitution.

3*d*. Another fit Seaſon for Self-examination is before and after receiving the Lord's Supper, by which however we do not mean that one ſhould enter into a long Examination of his whole

paſt

paſt Life every Time that he intends to receive the Communion, this being unneceſſary, as has been obſerved in the preceding Diſcourſe; but we may reflect upon our Conduct ſince the laſt Time we received; and did the antient Cuſtom of celebrating the Communion every Lord's Day now obtain, this Head would coincide with the former; but as that Cuſtom has been long out of uſe, and Chriſtians have the Opportunity of partaking of the Lord's Supper, only at certain Times, and after pretty long Intervals, it ſeems very proper on ſuch Occaſions, to look into our own Hearts, and review our Conduct and the prevailing Temper of our Minds, ſince the laſt Time we joined in celebrating that Inſtitution.

4th. When any Affliction or Calamity is lying upon us, or hanging over us and likely to befal us, it is very fit that we ſhould examine ourſelves, and inquire what is there, or has there been, in our Temper or Conduct that needs to be corrected, that we may humble ourſelves under the mighty Hand of

God, and turn to him that ſmites us, or threatens to puniſh us.

5th. When we have received a Deliverance from any Trouble or Affliction we laboured under, or have met with any uncommon Inſtance of the divine Favour and Mercy, it is very requiſite that we reflect how we behaved under our Trouble, or the Danger we were in, how we improved it to the Purpoſes of Religion and the Reformation of our Morals? With what Temper of Mind we received the Deliverance? and what grateful Impreſſions we have of the divine Goodneſs in the kind Interpoſition of his Providence in our Behalf?

And *laſtly*, When we obſerve any Symptoms of our approaching Diſſolution, and have Reaſon to apprehend that the Time of our Departure out of this World is drawing near, then is a very proper Seaſon for the Duty of Self-examination; To delay Repentance from Time to Time, and put off the Practice of Religion, the Practice of Virtue and Well-doing to the Cloſe of Life, or to truſt to a Death Bed Sorrow, are

are indeed moſt fatal Deluſions; but tho' the main Tenor of the Converſation; and the prevailing Temper of the Mind has been holy and virtuous, and the Heart upright and ſincere, yet ſo many Slips and Failings, Defects and Imperfections are apt to attend even very good Men, that it will be very proper to call ourſelves to an Account when we have Reaſon to judge that Death cannot be far from us, that while there is yet ſome little Time before us, we may employ it in correcting any Thing that has been wrong, and taking the Comfort of what has been good and right in our Conduct, and in perfecting ourſelves more and more in all theſe holy and divine Diſpoſitions which render us like to God, and fit for the Society of the holy Angels, and the Spirits of the Juſt who are gone before us; ſo ſhall we withdraw our Affections from earthy Enjoyments, and reconcile our Minds to the Thoughts of Death and that bleſſed State, which is prepared for the Righteous, (into which Death is the Entrance,) where we ſhall be ever with the Lord, and be perfect-

ly holy, and perfectly happy in the Enjoyment of God to all Eternity.

And now after what has been briefly ſaid under the four Heads which were propoſed in treating of this Subject, we need not uſe many Words to ſhew the Uſefulneſs of frequent Self-examination, and the Advantages that may accrue from it towards our Progreſs in moral Perfection. We all know, and profeſs to believe, that there is a future State of Rewards and Puniſhments, and that in Order to that we ſhall all of us be called to an Account before the righteous Judge of the World, who will bring every Work into Judgment with every ſecret Thing, whether it hath been good, or whether it hath been evil: Now ſince every one of us muſt give an Account of himſelf to God, it is highly reaſonable, and it will be our Wiſdom and Intereſt, to call ourſelves often to an Account, and bring our whole Conduct, whether open or ſecret, into Judgment before the Tribunal of our Conſcience, and by this Means we ſhall know ourſelves and the moral State of our Minds,

and

and be able to form, at leaſt, a probable Judgment, how we ſtand with Reſpect to the Favour or Diſpleaſure of God, our ſupreme Governor and Judge; for if upon ſuch Examination in the Court of Conſcience, our Hearts condemn us not, but approve of us as ſincere and upright, then have we Confidence towards God, and Ground of rejoicing in any State of Life, a good Conſcience being a contiual Feaſt; but if our Hearts condemn us, then, much more may we expect that God will condemn us, who is greater than our Hearts, and knoweth all Things; but yet there is Hope concerning us, for there is Room for Repentance, and if, while there is Time and Opportunity, we confeſs our Sins and forſake them, and walk in Newneſs of Life, if we abſtain from Evil and do Good, and perſevere in well doing for the future, God is faithful and juſt, gracious and merciful to forgive us our Sins, and cleanſe us from all Unrighteouſneſs.

By a due and frequent Self-examination we ſhall be diſpoſed alſo to entertain modeſt and humble Thoughts of ourſelves

ourſelves, charitable and favourable Thoughts of others, and to forgive the Offences of our Brethren againſt us, and make Allowance for their Frailties and Weakneſſes, as being conſcious in how many Inſtances we ourſelves have offended, and need Forgiveneſs both from God and Man. It will be a means likewiſe to keep our Conſciences tender, and preſerve us from Hardneſs of Heart, and Boldneſs in ſinning; and it would ſerve to make us ſenſible of the great Patience and long Suffering of God, who ſtill bears with us, notwithſtanding the many Sins and Provocations we find ourſelves to be chargeable with, and daily lyable to; and in one Word, it will be a good Means to lead us to Repentance and Amendment of Life, and a continual Progreſs in Holineſs and Virtue; and excite us to a due Care and Sollicitude to pleaſe God, to obey him in all Things, and to approve ourſelves in well-doing to his all ſeeing Eye.

Here follows a few Forms of Prayer for the Uſe of thoſe who may need ſuch Helps.

A Prayer

A Prayer for a Family on the Lord's Day Morning.

WE humbly adore thee, O Lord, as the Creator, Preſerver, and Governor of the whole World, and celebrate the Praiſes of thine unerring Wiſdom, thy moſt perfect Goodneſs, and Almighty Power, which every where appear in all the Works of thine Hands, and the Diſpenſations of thy Providence towards all thy Creatures: Great and marvellous are thy Works, Lord God Almighty, juſt and true are thy Ways, O thou King of Saints; who ſhall not fear thee, O Lord, and glorify thy Name? For thou only art holy: All Nations ſhall come and worſhip before thee; for thy Judgments are made manifeſt. Thou art great, and greatly to be praiſed, thy Greatneſs is unſearchable, and thine Underſtanding is infinite: All thy Works do praiſe thee, and it becomes thy Saints to bleſs thee, for thy Works are manifold, O Lord, in Wiſdom haſt thou made them all, and the Earth is every where full of thy Riches: thou art Good, and doeſt

eſt Good, and art continually diſpenſing the Bleſſings of thy Goodneſs in ſuitable Proportions to all thy Creatures.

We acknowledge with all Reverence and Humility our entire and conſtant Dependence on thee, and thankfully rejoice in thy Government over us, and in all the Bleſſings of thy Providence, of which we have been daily partaking, ever ſince we came into the World; we have taſted and ſeen that thou art Good, we have had Expeperience of thy Goodneſs in the Land of the Living? It is by thee we have been brought into the World, and hitherto ſupported and upheld, and it is to thee we are indebted for Life and Breath, and all Things; for our rational and moral Powers, and all the Faculties and Affections of our Nature, whereby we are capable of becoming like to thee, and riſing to high Degrees of Perfection and Happineſs in another State,

It is to thy free and undeſerved Goodneſs we owe all the Advantages we enjoy by the Goſpel Revelation which is ſo wiſely calculated to promote

mote the true Happineſs of Man, and carry him forward to the proper Perfection of his Nature; we rejoice in the Light of that holy Goſpel, and that we ſee the Way to be happy by the Doctrine and Example of thy beloved Son: We bleſs thee for that moſt gracious Covenant which thou haſt eſtabliſh'd with us in his Blood, wherein are given to us great and precious Promiſes upon the moſt reaſonable and condeſcending Terms; and the moſt effectual Helps and Encouragements to the Practice of Holineſs and Virtue, and a patient Continuance in well doing; theſe Things we cannot but eſteem as greater Bleſſings than Thouſands of Gold and Silver; they are the Joy, Support and Satisfaction of our Hearts; Lord, let it be unto thy Servants according to thy Word, and incline our Hearts to do thy Will.

We praiſe thee alſo for the Reſurrection of our bleſſed Lord from the Dead, whereby he was declared to be the Son of God with Power, we rejoice in his triumphant Aſcenſion on high, and Exaltation at thy right Hand, Angels, Authorities and Powers being made ſubject to him: and we bleſs thee for the

coming of the Holy Ghoſt in his miraculous Gifts and Powers; for the Succeſs and Propagation of the Goſpel, notwithſtanding the Oppoſition it met with; and that in thy good Providence it hath reached our Ears who dwell in theſe remote Parts of the Earth; bleſſed be God that the Sound of this Goſpel is heard in our Land, and we walk in the Light of thy Countenance; that we have the free Exerciſe of our Religion, and can aſſemble ourſelves together for thy Worſhip and Service, and our Inſtruction in the Doctrines and Duties of Chriſtianity, on this thy holy Day, as oft as it returns.

Diſpoſe our Minds, we beſeech thee, to a ſerious Attendance on the Duties of thy Worſhip, and let us not reſt in the Means without attaining the End, or in an exterternal Form of Godlineſs, without the Life and Power of it; but let our Prayers and Devotions be effectual to preſerve and cheriſh good Affections in our Hearts, and let the Truths we ſhall hear engage us to a farther Progreſs in all Holineſs and Virtue: And be thou graciouſly preſent this Day in all thy Churches, let thy Bleſſing and the Aids of thy Spirit go along with the Preaching of the Word, and all

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the Miniſtrations of the Goſpel, and let much good be done every where by thoſe Means of Grace which thou haſt appointed, that Sinners may be converted unto thee, and that Saints may be built up more and more in Faith and Holineſs.

Thou haſt been graciouſly pleaſed to grant us a refreſhing Reſt to our frail Bodies, and bring us ſafely thro' the Darkneſs of the Night to behold the Light of another Day; for which we praiſe and bleſs thy holy Name; may it pleaſe thee to continue the Care of thy Providence over us throughout this Day, and may we, and all in whom we are concern'd, be kept in Safety under the Shadow of thy Wings: Forgive us all our paſt Offences upon the Terms of thy Son's Goſpel; and let not our Iniquities ſeparate between us and our God; may our Hearts be right in thy Sight, ſincere and pure before thee, and ſtedfaſt in thy Covenant, and let us be graciouſly accepted in *Jeſus Chriſt* thy Well-beloved, whoſe we are, and whom we ſerve, and in whom we deſire ever to be found, living and dying. In the comprehenſive Words that he hath taught us, we continue to pray for ourſelves, and for all Mankind: *Our Father who art in*

Heaven; hallowed be thy Name; thy Kingdom come; thy Will be done in Earth, as it is in Heaven: Give us this Day, our daily Bread; forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us; and lead us not into Temptation, but deliver us from Evil. For thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen.

A Prayer for a Family on the Lord's Day *Evening.*

MOST gracious God, and merciful Father in *Chriſt Jeſus* our Lord, we draw near to thee this Evening of thy holy Day, to renew our Praiſes and thankful Acknowledgments to thy divine Majeſty, for thy great Goodneſs to us, and to all the Children of Men, on whom thou haſt beſtowed innumerable Favours and Bleſſings, out of thy free Bounty and Loving-Kindneſs: We are thine and not our own, thou haſt made us, and not we ourſelves, we are thy People and the Sheep of thy Paſture, we have been the Objects of thy fatherly Care and kind Providence ever ſince we came into the World: and we acknowledge with all Gratitude and Humility that Goodneſs and Mercy have followed us thro' the whole

whole Courſe of our Lives paſt even to this Day, and that from thy bountiful Hand we have received many Bleſſings and Benefits which are exceeding great and valuable, of the leaſt of which, we confeſs, we are altogether unworthy: Forgive us, we beſeech thee, all the ungrateful and unworthy Returns we have made to thee for all thy Goodneſs, and may thy Patience and Forbearance lead us to a ſincere Repentance, and engage our Hearts to the Love of thee our God above all Things, and to the conſtant Practice of Righteouſneſs and Virtue all the Days of our Lives.

We bleſs thee that we can celebrate this Day which is ſet apart for the Purpoſe of publick religious Worſhip and Inſtruction, as oft as it returns, and that we have been permitted to aſſemble ourſelves together with our Chriſtian Brethren to worſhip thee the great Creator and Governor of the World, in the Name of our common Redeemer *Jeſus Chriſt* thy Son, and to receive ſome Inſtructions and Exhortations from thy holy Word, for our Improvement in all Holineſs and Virtue: How amiable are thy Tabernacles, O Lord of Hoſts? we eſteem a Day

in thy Courts better than a thouſand, and would rather be Door-keepers in the Houſe of our God than dwell in the Tents of Wickedneſs.

Give us Grace, we beſeech thee, to make a proper Improvement of what we have been hearing and doing, that we may be daily growing in Grace, and in the Knowledge of *Jeſus Chriſt*, and be fruitful in all the Works of Goodneſs, and Righteouſneſs, and Truth, to thy Glory and Praiſe, and the carrying forward our own Salvation and Happineſs.

Mercifully overlook whatever thy pure and holy Eyes have ſeen amiſs in our religious Performances, or in any Part of our Conduct this Day, and accept of our ſincere Endeavours to ſerve thee, and glorify thy Name, however weak and imperfect they have been; and if any good Impreſſions have been made upon our Minds, may they abide with us, and have a proper Influence upon our Temper and Conduct: And let us be always poſſeſs'd with ſuch a ſerious Senſe of thy Being and Perfections, of the Wiſdom and Equity of thy Adminiſtration, of the Reaſonableneſs and Excellency of Religion, and the Certainty of a future State of Re-

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wards and Puniſhments, as may effectually reſtrain us from every Thing that is Evil, and excite us to ſtudy above all Things to approve ourſelves to thee by the conſcientious Practice of every Thing that is good and acceptable in thy Sight, and may render us in ſome Meaſure like to thee, the Standard and original of all Perfection, and fit for the glorious Society of the holy Angels, and the Spirits of the Juſt made perfect.

Help us, O Lord, againſt our manifold Infirmities, and ſecure us againſt the Snares and Temptations to which we are expoſed; let us be daily increaſing in all the Chriſtian Virtues, and abounding in every good Word and Work, and let us be filled with that Wiſdom which is from above, that is pure and peaceable, gentle and eaſy to be intreated, full of Mercy and good Fruits, without Partiality, and without Hypocriſy. May we carefully endeavour to adorn that holy Religion we profeſs by a truly Chriſtian Temper and Conduct in all Things, and let us, (as becomes thine Elect, holy and beloved,) put on Bowels of Mercies, Kindneſs, Humbleneſs of Mind, Meekneſs, Long-ſuffering, Forbearing and

Forgiving one another, as Chriſt forgiveth us: and let us, above all, put on that large and open and charitable Frame of Spirit, which is the moſt perfect Bond of Chriſtian Union; May the Peace of God rule in our Hearts, and the Word of Chriſt dwell in us richly in all Wiſdom, and whatſoever we do, whether in Word or in Deed, let us do all in the Name of the Lord *Jeſus*; giving Thanks always, for all Things, unto thee, even the Father, by him: Let us have no Fellowſhip with the unfruitful Works of Darkneſs, but rather reprove them by the Purity of our Manners, and the Holineſs and Goodneſs of our Lives, and to that End let us walk circumſpectly, wiſely and watchfully, redeeming the Time, and readily embracing all proper Opportunities of doing good, and improving our Minds in moral and ſpiritual Perfection; that ſo paſſing thro' this World innocently and uſefully, we may in thy good Time finiſh our Courſe with Joy, and be admitted to partake of that Glory and Happineſs which thou haſt prepared for the faithful Diſciples of thy Son.

And

And Thou, O God, who art the Creator and Preſerver of all Men, we would humbly offer up our Prayers unto thee for all Sorts and Conditions of Men, that it may pleaſe thee to continue the Care of thy Government over the World which thou haſt made, and to diſpenſe the Bleſſings of thy Goodneſs to all Men in all Parts of the Earth; and particularly that it may pleaſe thee in thy good Time to communicate the Knowledge of the Chriſtian Religion in it's Truth and Purity unto all Nations, that the Kingdoms of the World may become the Kingdoms of thee the one true God, and of thy Son *Jeſus Chriſt*; and there may be great Peace and Happineſs in all Lands by obeying the Laws of the Prince of Peace: Let every Thing be happily taken out of the Way that is an Hindrance to the Succeſs and Propagation of the Goſpel, let the Chriſtian Churches be purged of every Thing that offends, or tends to bring a Reproach on the Chriſtian Name; May the Truth as it is in *Jeſus* prevail every where, and be embraced in the Love of it, and have a proper Influence on the Hearts and Lives of all who entertain and profeſs it:

Be

Be favourable to these Lands of *Britain* and *Ireland*, wherein we dwell, and the Dominions thereto belonging; continue to us, if it be thy Will, the Enjoyment of our civil and religious Liberties, with our publick Peace and Tranquillity, and our healthful and fruitful Seasons; and may we shew our Gratitude for these valuable Blessings by the Holiness and Obedience of our Lives.

Bless our King upon the Throne, and all the Royal Family, protect them by thy Providence, guide them with thy holy Spirit, and may they be shining Examples of Piety and Virtue to all about them: Direct all who are in Authority under the King, and over us, may they rule in thy Fear, as knowing they must give an Account, and grant that we thy People and all the Inhabitants of these Lands, may under the Shadow of civil Authority, lead peaceable and quiet Lives in all Godliness and Honesty. Give Success to the Labours of all who preach the Gospel of thy Son in it's Truth and Simplicity, and may pure and undefiled Religion and the Power of Godliness flourish and prevail in all the Churches, and be visible in the Lives and Conversations

tions of Chriſtians. Have Mercy upon thoſe who labour under any Kind of Affliction, Trouble, or Diſtreſs, whether in Mind, Body, or outward Circumſtances, and do them good as their various Caſes and Neceſſities may require; bleſs our Friends and Relations; requite the Kindneſs of our Benefactors; and if we have any Enemies, Father forgive them: Be gracious to us of this Family, may we all be dutiful and faithful to one another, according to the Relations we are in; [may thoſe who are young remember their Creator in the Days of their Youth] and may it pleaſe thee to continue Health and Peace among us, and to encompaſs us with thy Favour as with a Shield.

And now, O Lord, we thank thee for the Protection of thy Providence over us throughout this Day, and that by thy good Hand upon us we are ſafely brought to the Concluſion of it; impute not to us any of the Failings or Infirmities of the Day, and if thou haſt ſeen Sincerity in our Hearts, accept of us graciouſly in *Jeſus Chriſt*; take us and all in whom we are concerned, into thy Care and Keeping throughout the Night, and bring us in Safety, if it be thy Will, to the

Light

Light and Comforts of another Day, fitted and disposed for the Duties and Events of it. These our Prayers and Supplications we humbly present to thy divine Majesty in the Name and as the Disciples of thy Son *Jesus Christ* our Lord, and in the comprehensive Words which he hath taught us, we sum up all our Requests both for ourselves and others: *Our Father who art in Heaven, Hallowed be thy Name, may thy Kingdom come; and thy Will be done, in Earth, as it is in Heaven: Give us Day by Day our daily Bread; forgive us our Trespasses, as we forgive them that trespass against us: And lead us not into Temptation, but deliver us from Evil; for thine is the Kingdom, the Power and the Glory, for ever and ever.* Amen.

A Prayer for a Family on any other Day of the Week, and which may serve either for Morning or Evening.

O Lord God Almighty the Maker, Preserver and Governor of the whole World, on whom we, and all Creatures, continually depend, and to whom we

we are ſubject and accountable; we acknowledge and adore thee as our Lord, our Lawgiver, and our Judge, and our moſt gracious and merciful Father in *Chriſt Jeſus* thy Son: We come unto thee in his Name, believing that thou art, and art the Rewarder of them who diligently ſeek thee: We preſent ourſelves before thee in thankful Acknowledgment of thy Goodneſs to us, and to all thy Creatures, to worſhip thy divine Majeſty with Reverence and goldly Fear, and by Prayer and Supplication with Thankſgiving to offer up our Requeſts unto thee, who art the Hearer of Prayer, able and willing to help us.

We are all of us thy Creatures, whom thou haſt formed after thine own Image, and made capable of knowing thee from whom we come and the Relations we ſtand in to thee as our moral Governor and Judge, and to the Reſt of Mankind as Members with us of the ſame Community, and Fellow Subjects of thy moral Kingdom, and capable of knowing the ſeveral Duties which ariſe out of theſe Relations; we bleſs and praiſe thee, O Lord, for this honourable Rank thou haſt given us in the Order of thy Creation; thou

thou haſt taught us more than the Beaſts of the Field, and made us wiſer than the Fowls of Heaven, thou haſt put a Spirit in Man, aud the Inſpiration of the Almighty hath given him Underſtanding. O! that we may live ſuitably to this Dignity of our Nature, and as becomes moral Agents created in the Image of God, formed for Religion and Virtue, endow'd with ſocial as well as private Affections, and made to be happy in the Exerciſe of them.

It becomes us likewiſe to bleſs thee and celebrate thy Praiſes for the farther Advantages we enjoy by the Goſpel of thy Son *Jeſus Chriſt*, whereby immortal Life and Happineſs is ſet in a clearer Light than ever it was before, the Sting of Death is removed, and the Kingdom of Heaven is opened to all who truly believe, and ſincerely obey his Goſpel: Bleſſed be that good Providence which hath ordered our Lot, and determined the Bounds of our Habitation in a Land of Light and Viſion, and that from our early Years we have been trained up in the Knowledge of thee, the only true God, and of him whom thou haſt ſent to be

our

our Saviour, even *Jeſus Chriſt* thy Son, whom to know is Life eternal.

We confeſs, O Lord, we are poor ſinful Creatures, who have in many Inſtances departed from thy Commandments, and wandered in crooked Paths, diſhonouring to our holy Religion, and tending to provoke thy juſt Wrath and Diſpleaſure againſt us; we have done thoſe Things which we ought not to have done, and we have neglected, or careleſly performed, the Things which we ought to have done, and have not made that Progreſs in Holineſs and Virtue which might reaſonably have been expected from us, who have enjoyed ſuch Advantages and Means of Improvement in moral and ſpiritual Perfection; if thou, Lord, ſhouldſt be extreme to mark what we have done amiſs, there is not one of us could ſtand before thee, and we have no other Hope or Confidence but in thy Mercy and Goodneſs which thou haſt declared unto Mankind in *Chriſt Jeſus* thy Son; by him thou haſt invited and encouraged Sinners to Repentance, and upon his Blood thou haſt eſtabliſhed with us a moſt gracious Covenant

venant of Pardon and Acceptance upon the moſt merciful and condeſcending Terms; which our Conſciences cannot but approve of as worthy of thee to require, and fit for us to comply with; incline our Hearts, we beſeech thee, to a ſincere Compliance with them, that we may truly repent of our Sins and forſake them, and denying all Ungodlineſs and worldly Luſts, may live ſoberly, righteouſly and godlily, in this preſent World.

We know and believe that *Jeſus Chriſt* is a Teacher ſent of thee, and that no Man ever ſpake as he did, or taught the true Religion in that Perfection that he has done, or led ſuch a pure, holy, and uſeful Life, as he did; grant then, O Lord, we beſeech thee, that we may obey from the Heart the Doctrine he hath taught us, that we may carefully imitate the Example he hath left us, and cultivate in ourſelves the ſame Mind, the ſame Temper and Spirit that was in him.

And that our Lives may be an Ornament to our Chriſtian Profeſſion, and anſwer the great and good Deſign propoſed by the Goſpel, grant that whatſoever

ever Things are true and ſincere, whatſoever Things are comely and venerable, whatſoever Things are juſt and equitable, whatſoever Things are pure and chaſte, whatſoever Things are lovely and reputable, whatſoever Things are really virtuous and Praiſe-worthy, we may think of theſe Things, and hold them in high Eſteem, and zealouſly ſtudy to practiſe them; and may the very God of Peace ſanctify us wholly, and we pray God that our whole Spirit and Soul, and Body, may be preſerved blameleſs unto the coming of our Lord *Jeſus Chriſt*.

We thine unworthy Servants would likewiſe humbly intercede with thee, the tender Parent of the Univerſe, in Behalf of all Mankind, whereſoever they dwell on the Face of the Earth, knowing that it is good and acceptable in thy Sight, that we ſhould expreſs before thee our Love and good Will to all Men, and our Deſire of their Happineſs: We commend them all unto thee, and to the Care of thy Providence; continue to do them good, giving Rain from Heaven and fruitful Seaſons, filling their Hearts with Food and Gladneſs; eſpecially we pray

 that

that the Goſpel of our great Redeemer may have free Courſe, and be glorify'd thro' the whole World, and that all the Inhabitants of the Earth may come to the Knowledge of the true Religion, and be guided to the Way of Peace and Happineſs, and walk in it: Reform whatever is amiſs in the Chriſtian Churches, either in Doctrine, Worſhip, Diſcipline, or moral Conduct; purge them from the Corruptions and Abuſes that have been introduced into them, and let the State of Religion which was eſtabliſhed in thy Wiſdom by *Jeſus Chriſt*, be reſtored to its original Purity and Simplicity, that the Power and Efficacy of it may no longer be weakened and loſt thro' the groſs Mixtures of Idolatry, Superſtition, or Enthuſiaſm, or the Commandments of God rendered of no Effect by the Traditions and Ordinances of Men.

Be favourable to theſe Lands of our Nativity, preſerve Peace within our Borders, abundantly bleſs our Proviſions, let our Poor be ſatisfy'd with Bread, and may we all rejoice in thy Goodneſs with thankful Hearts; continue among us the Light of thy glorious Goſpel, with all our valuable Privileges and Liberties both civil

civil and religious: Bleſs thoſe who are ſet in Authority over us in civil Affairs, guide them in their Adminiſtration, and may they rule in thy Fear, and be thy Miniſters to us for good: Extend thy Pity and Compaſſion to thoſe who labour under any Kind of Affliction, and make all Things work together for their good; awaken ſecure and careleſs Sinners, that they may think on their Ways, and turn themſelves unto thee and to the Practice of Righteouſneſs, before it be too late; raiſe up them that are fallen, ſtrengthen them that are weak: comfort thoſe who are melancholly, reſtore to the Exerciſe of Reaſon ſuch as are in any Meaſure deprived of it; and do good unto all as their various Caſes and Neceſſities may require.

For the Morning.

AND now we bleſs thee, O Lord, for the watchful Care of thy Providence over us thro' the Darkneſs of the Night, and that after a refreſhing Reſt we are brought in Safety to ſee the Light, and enjoy the Comforts

For the Evening.

AND now we thank thee, O Lord for the kind Protection of thy Providence over us thro' the paſt Day, and that by thy good Hand upon us, we are ſafely brought to the Concluſion of it; graci-

Comforts of another Day; continue thy Protection over us throughout the ensuing Day, defend us from the Dangers to which we may be exexpoſed, ſecure us againſt the Snares and Temptations of an evil World, keep us in in thy Fear continually, and may we live under an habitual Senſe of thy Preſence and Providence; direct us in all our Ways, perfect what concerns us, and make all Things, whether proſperous or adverſe, work together for our good.

ouſly over-look whatever thou haſt ſeen amiſs in any Part of our Conduct, and accept of our ſincere, tho' weak Endeavours to ſerve thee, in the Duties of Piety and Virtue, and to approve ourſelves to thee in well doing: We would humbly commit ourſelves, and all in whom we are concern'd, to thy continued Protection, and Care thro' the enſuing Night, praying that after a moderate and refreſhing Sleep, we may awake the following Morning with renewed Health and Vigour, to purſue the Work and Buſineſs of the ſeveral Stations in which thou haſt placed us, that we may anſwer the wiſe Purpoſes of our Creation, by doing good while we ſojourn in theſe Bodies, and by preparing

For the Evening.

paring our Minds for higher and nobler employments hereafter in a future and better State.

Mercifully pardon all our paſt Offences, upon the Terms of thy Son's Goſpel, and let not our Sins ſeparate between us and our God, or provoke thee to reject our Prayers and Services; help us againſt our Infirmities, and eſpecially the Sins that moſt eaſily beſet us; and let us be daily attaining to farther and higher Degrees of all Holineſs and Virtue, and advancing towards the true Perfection and Happineſs of our Nature, till it ſhall pleaſe thee to call us up to the full and compleat Enjoyment of it in that State which thou haſt prepared for the Righteous; into which we beſeech thee, to bring us, and all thy faithful Servants, in thy good Time, for thy Mercies Sake in *Jeſus Chriſt* our bleſſed and only Mediator, in whoſe comprehenſive Words we ſum up all our Requeſts both for ourſelves and others. *Our Father who art in Heaven, hallowed be thy Name; thy Kingdom come; thy Will be done in Earth, as it is in Heaven; give us Day*

by

Day our daily Bread; forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us; and lead us not into Temptation, but deliver us from Evil; for thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

A Prayer for the Uſe of a Family on Saturday *Evening.*

MOST glorious and ever bleſſed God, thou art the Former of all Things, the Lord of Hoſts is thy Name, who art wonderful in Counſel, and excellent in Working; thou art the Stay and Support of the whole Creation, and a ſtrong Tower of Defence to all thoſe who put their Truſt in thee, and keep thy Ways: Thou art our Life and the Length of our Days, our Times are in thy Hand; our Dependance is entirely on thee, and we are in all Things ſubject to thy Diſpoſal; bleſſed be thou who humbleſt thyſelf to take a Care of thy Creatures; it is our Happineſs, and we rejoice in it, that thou art the Ruler of the World, and that we are under the Government of the moſt perfect Wiſdom and Goodneſs in Conjunction with infinite Power; we would truſt in thee at all Times, and pour forth

forth our Hearts before thee, we would rejoice in the Lord, and joy in the God of our Salvation.

We thank thee for thy Goodneſs and Loving-kindneſs to us and to all the Children of Men; we bleſs thee for our Creation and Preſervation, and all the Comforts and Conveniencies of this Life, which thro' thy good Providence we enjoy; but above all we bleſs thee for thine ineſtimable Love in the Redemption of the World by thy Son, *Jeſus Chriſt*, our Lord, for the Means of Grace, and the Hope of Glory, and all the Privileges and and Advantages we enjoy by the Chriſtian Revelation.

We acknowledge, O Lord, with Shame and Confuſion of Face, that we have not rendered unto thee according to the Benefits which thou haſt beſtowed upon us, nor made that Improvement of our Goſpel Privileges that we might and ought to have done; we have ſinned againſt thee, and broken thy holy and righteous Laws, Times and Ways without Number, and if thou, Lord, ſhould mark our Iniquities, we could not any of us ſtand before thee; but in an humble and penitent Senſe of our Sins, we draw

near

near to thee in the Name of thy beloved Son, and according to the Tenor of that Covenant thou haſt eſtabliſh'd with us on his Blood, we earneſtly beſeech thee to forgive us our Sins, and to cleanſe us from all Unrighteouſneſs; and grant, O Lord, that we may hereafter walk in Newneſs of Life, bringing forth the ſuitable Fruits of Repentance, and ſtudying to abound in Holineſs and Virtue, and all good Works.

We thank thee for thy Patience with us, and that we are ſtill ſpared, and have Time and Opportunity to work out our Salvation: We thank thee for all the paſt Mercies of our Lives, and particularly for thoſe of this paſt Week which is now about to End; graciouſly pardon and overlook whatever we may have done or omitted contrary to thy holy Laws; and give us Grace to employ the approaching Week, and all the remaining Weeks and Days that may be allotted to us in this World, to the true Ends and Purpoſes of Life, that we may all of us, in our ſeveral Places and Stations, and according to our Abilities, Capacities, and Opportunities, glorify thee our great Creator and Governor, do good to Men,

who

who are made in thine Image, and perfect our own Minds more and more in all moral Excellence.

Grant us this Night, if it be thy Will, a quiet refreshing Rest to our frail Bodies, and raise us up the ensuing Morning with renewed Health and Strength, and in a suitable Frame and Temper of Mind for the Duties and Services of the Day; and as the Morrow is the Day of Rest, set apart for the publick Exercises of religious Worship and Instruction, let not any of us forsake the assembling ourselves together with our Christian Brethren for that wise and good End; but let us with joyful and thankful Hearts, and with a true, fervent, and religious Zeal, repair to thy House of Prayer, to celebrate publickly with all the Christian Church, the Worship which is due to thee from all who know how great and good, and excellent thou art, prepare our Hearts to pray, and thine Ear to hear, and let our Minds be pure and holy, humble and penitent, resigned and devout, upright and sincere before thee; filled with Love to thee, to the blessed *Jesus* and to all the Saints, to one another,

and to all Men, and with the Fruits of the Spirit in all Righteouſneſs and Goodneſs and Truth, that we may be meet Temples for the Holy Ghoſt to dwell in, and fitted to offer up ſpiritual Sacrifices that may be acceptable to thee by our Lord *Jeſus Chriſt*.

Grant, O Lord, that on this thy holy Day that is approaching, we may not only abſtain from worldly Buſineſs, but may ſanctify it by the Exerciſes of Piety, by Prayers and Supplications with Thankſgiving, by hearing and reading thy holy Word, ſerious Meditation upon it, by Self-examination, and by the Works of Charity and Mercy: And may it pleaſe thee to give Grace to the Miniſters of thy Goſpel, the Paſtors and Teachers of thy Churches, that they may diſcharge the Duties of their Office with Care and Fidelity, and do thou accompany their Labours with thy Bleſſing, which alone giveth Succeſs; and may our Lives in this World be a conſtant Preparation for that eternal Reſt which remaineth for thy faithful People in Heaven above, when we ſhall be ever with the Lord, beholding his Glory, and partaking

taking of it *. And now, O our God and heavenly Father, we humbly pray that thy Name may be hallowed and glorify'd thro' the whole World, that thy Kingdom may come, and thy Goſpel be propagated unto all Nations; and that thy bleſſed and holy Will may be done, and thy wiſe and righteous Laws obſerved and obeyed, every where, by Men here upon the Earth, even as by the celeſtial Inhabitants in Heaven; give us Day by Day our daily Bread, and ſuch a Portion of the Neceſſaries and Conveniencies of Life, ſuch a Meaſure of Health, and other temporal Mercies, as in thy Wiſdom thou knoweſt to be beſt and moſt expedient for us; and let us enjoy thy Bleſſing with all, which alone maketh rich: Forgive us all our Sins, our Treſpaſſes and Offences againſt thy holy Laws, for thy Mercy's Sake in *Jeſus Chriſt*, even as we do ſincerely and from the Heart forgive all thoſe who treſpaſs and offend againſt us: And lead us not into Temptation, but deliver us from Evil, be pleaſed in the Courſe of thy Providence either to keep us from being

* In this Paragraph there are a few Sentences taken from a Prayer of Mr. *Oſtervald* in the Liturgy which he compoſed for the Church of *Neufchatel*, with ſome Variations.

tempted to ſin; or ſupport and deliver us when we are tempted; and let us be happily delivered from every evil Way and Work, and preſerved to thy heavenly Kingdom, thro' *Jeſus Chriſt* our Lord, and by the Conduct of the holy Spirit of Grace; for thine is the Kingdom which we pray may come; thine is the Power whereby thou art able to anſwer our Requeſts, and do for us exceeding abundantly above what we can aſk or think; and thine is, and ever will be, the Glory of thy amiable Perfections, and of thy wiſe and righteous Adminiſtration, from Angels and Men, thro' ever aſting Ages. *Amen. Amen.*

A Prayer for a Perſon in private on the Lord's Day *Morning.*

GReat and glorious Lord God, the Creator of Heaven and Earth, and of all Things that are therein; the wiſe and righteous Governor of the World, and the impartial and merciful Judge of Angels and Men; I draw near to thee in the Name of thy beloved Son, to offer up my Morning Sacrifice, in thankful Acknowledgment of thy great Goodneſs

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to me, and all thy Creatures, and in an humble Senſe of my Dependance upon thee, and my Subjection to thy Government, in which I have reaſon moſt heartily to rejoice.

Unto thee is juſtly due from me, and from every intelligent and moral Creature, the moſt humble Tribute of Praiſe and Thankſgiving, Adoration and Obedience, for thou haſt created all Things, and from thy Goodneſs it is that they are, and were created; and worthy is the Lamb that was ſlain to receive Power, and Riches, and Wiſdom and Strength, and Honour, and Glory, and Bleſſing, for he hath redeemed us from our Sins with his moſt precious Blood, and made us Kings and Prieſts unto thee even the Father; Bleſſing and Honour, and Glory, and Power, be unto thee who ſitteſt on the Throne, and unto the Lamb for ever and ever.

I praiſe thee, O my God, I acknowledge thee to be the Lord; the whole Creation doth glorify thee, the Father everlaſting; all thy Works do praiſe thee, and t becomes thy Saints to bleſs thee; for thy Works are manifold, O Lord, in Wiſdom haſt thou made them

all; the Earth alſo is full of thy Riches, and thou art daily diſpenſing the Bleſſings of thy Goodneſs to all thy Creatures.

I am thine, O Lord, and not my own, thou haſt made me, and not I myſelf; I am thy Creature and thy Servant, a Subject of thy moral Kingdom, and a Diſciple of thy Son *Jeſus Chriſt*, and it becomes me to worſhip and bow down, and kneel before the Lord my Maker. Bleſſed be thou, O Lord, who haſt formed me after thine own Image, who haſt made me a rational and moral Agent, capable of knowing and imitating thee, and of enjoying the Communications of thy Favour; as by thee I have been brought into the World, ſo by thee have I been upheld from the Womb till now, and have been the Charge of thy Providence ever ſince I was born; and I acknowledge with all Gratitude that Goodneſs and Mercy have follow'd me all my Life paſt even to this Day, and that from thy bountiful Hand I have received Bleſſings and Advantages that are very great and many, of the leaſt of which, I confeſs, I am altogether unworthy: I thank thee particularly for that Meaſure of Health I enjoy, and the kind Deliveran-

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ces thou haſt graciouſly vouchſafed me from Evils and Dangers to which I have been expoſed, and Sickneſſes with which I have been ſometimes afflicted; I bleſs thee that I have Food to eat, and Raiment to put on, and a quiet and ſafe Habitation to dwell in; and I praiſe thee for the Exerciſe of my rational and moral Powers, and the Uſe of my Senſes continued with me, and for all the Mercies that are in my Lot, which I acknowledge to be paſt my reckoning. But it becomes me in a more peculiar Manner to bleſs thee and celebrate thy Praiſes for thy great Goodneſs in ſending thy Son into the World for the Salvation and Redemption of Mankind, who was delivered for our Offences, and raiſed again for our Juſtification.

I thank thee, O my heavenly Father, for that moſt gracious Covenant thou haſt eſtabliſhed with us in his Blood, wherein the Pardon of our Sins, and our Acceptance with thee to eternal Life are promiſed upon the reaſonable and condeſcending Terms of ſubmitting to him by Faith and Repentance, and a ſincere Obedience for the future; and the Aſſiſtance of thy holy Spirit is offered to all

who aſk it from thee, to fortify us againſt the Temptations to which we are expoſed, and enable us to do thy Will with Delight and Chearfulneſs, and to perſevere in a Courſe of Virtue and holy Obedience to the End of our Lives; I thank thee for theſe great and precious Promiſes ſealed to us with the Blood of thy Son, and farther confirmed by his Reſurrection from the Dead, and the Gifts of the Holy Ghoſt, and for all the other Privileges and Advantages I enjoy by the Goſpel Revelation; may I ſtudy to make a proper Improvement of them by a continual Progreſs in Holineſs, and in all ſpiritual and moral Perfection.

I thank thee particularly for the Reſt and Refreſhment of this laſt Night, and that by thy good Providence I am brought in Safety to the Beginning of this Day, let my Mind be duly diſpoſed for the Duties and Services of it, that I may attend on them with Seriouſneſs and Reverence; forgive me all my paſt Offences upon the Terms of the Goſpel, and let there be no Cloud of Guilt to ſeparate between me and my God, nor any prevailing Iniquity or Corruption in my Heart to hinder the Acceptance of

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my religious Services; and when I ſhall be aſſembled with my Chriſtian Brethren to celebrate thy Worſhip, and hear the Inſtructions of thy Word, be thou graciouſly preſent with us, and may thy good Spirit help our Infirmities, and aſſiſt us in our Devotions.

Preſerve me, O Lord, I beſeech thee, from a careleſs, wandering, and inattentive Mind; let not the Cares of this World, or the Love of Riches, or the Pleaſures of Life, or the Luſts of other Things entering into my Heart, diſtract my Thoughts; and diſturb my Devotion, or choak the Word, and hinder my profiting; but help me to compoſe my Thoughts, and fix my Attention, that with a pure and upright Heart, and a ſerious attentive Mind I may hear the Inſtructions of Wiſdom, and offer up my Prayers and Supplications with Thankſgiving unto thee who art the Hearer of Prayer, to whom all Fleſh ſhould come.

Theſe Things I humbly requeſt of thee, O Lord, for thy Goodneſs Sake in *Jeſus Chriſt* the Son of thy Love, who was dead, and is alive, and lives for evermore, in whoſe comprehenſive Words I farther call upon thee, O my Father who

art in Heaven, hallowed be thy Name, thy Kingdom come, thy Will be done in Earth, as it is in Heaven; give me this Day my daily Bread, forgive me my Treſpaſſes, as I forgive them that treſpaſs againſt me, and lead me not into Temptation, but deliver me from Evil, for thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

A Prayer for a Perſon in private on the Evening of the Lord's Day.

I Adore thee, O Lord, as the Author of my Being, the Preſerver of my Life, and the Fountain of all the Mercies I enjoy, to whoſe Goodneſs I am indebted for all that I am and have, and upon whom are founded all my future Hopes and Expectations both for Time and Eternity: I thank thee for the valuable Privileges and Advantages I enjoy as I am a rational and moral Agent, and a Diſciple of thy Son *Jeſus Chriſt*, and I beſeech thee to enable me by thy Grace to form the Temper of my Mind, and order the Courſe of my Converſation in this World, as becomes the Dignity of my rational and moral Nature, and my holy

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Chriſtian Profeſſion, and as becomes one who entertains the bleſſed Hope of eternal Life.

I humbly and thankfully adore that good Providence that hath ordered my Lot, and determined the Bounds of my Habitation in a Land of Light, Knowledge, and Liberty; that from my early Years I have been inſtructed in the Principles of true Religion, and the Rules of Piety and Virtue, and have the moſt powerful Motives to Obedience ſet before me, and the greateſt Helps and Encouragements given me to lead me to the Practice of Holineſs here, and the Enjoyment of the higheſt Happineſs my Nature is capable of hereafter; and particularly I thank thee for the Opportunities I enjoy of aſſembling with my Chriſtian Brethren for publick Worſhip and Inſtruction on the Day that is ſet apart for that Purpoſe as oft as it returns.

I thank thee that I have been permitted this Day to attend upon the publick Inſtitutions of Religion, and to join with my Chriſtian Brethren in calling upon thy holy Name, in ſhewing forth thy moſt worthy Praiſe, in giving Thanks for the great Bleſſings and Benefits we have received

ceived from thy bountiful Hand, in aſking from thee thoſe Things that are neceſſary and requiſite as well for the Body as the Soul, in offering up my Interceſſions for all Men, and in hearing the Inſtructions of thy holy Word; follow with thy Bleſſing, I beſeech thee, the Work and Service I have been employed in; may the Prayers and Supplications, Interceſſions and Thankſgivings which have been preſented to thee this Day in the Name of our great and worthy Mediator the Lord *Jeſus Chriſt*, come up as a Memorial before thee, and obtain a favourable Acceptance and an Anſwer of Peace; May the Inſtructions and Exhortations which I have been hearing from thy Word be carried Home to my Conſcience, and ſink into my Heart, and if any good Impreſſions have been made upon my Mind, may they abide with me, and have a proper Effect upon my Temper and Conduct: Pardon the Coldneſs and Imperfection of my Devotions, and whatever has been amiſs in my Performance of religious Duties, and if thou haſt ſeen Sincerity in my Heart, let me be graciouſly accepted in *Jeſus Chriſt*.

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As a Member of the great Community of Mankind in general, and of the Church of *Chriſt* in Particular, I would humbly renew my Addreſſes unto thee the God and Father of all, on Behalf of all Men dwelling on the Face of the Earth, that it may pleaſe thee to continue the Care of thy Providence over them, and to diſpenſe the Bleſſings of thy Goodneſs to them, giving Rain from Heaven and fruitful Seaſons, filling their Hearts with Food and Gladneſs: But eſpecially I pray that thou wouldſt make thy Ways known upon the Earth, and thy ſaving Health among all Nations; let *Jews* and *Gentiles* be brought to the Obedience of the Faith, let pure and uncorrupted Chriſtianity obtain over the whole World, and great Peace and Happineſs be in all Lands by obeying the Laws of the Prince of Peace *Chriſt Jeſus*; and may all who profeſs and call themſelves Chriſtians depart from all Iniquity and Idolatry, and live ſuitably to their holy Profeſſion, endeavouring to abound in every good Word and Work, whereby they may glorify God, do good to Men, and perfect themſelves more and more in all Holineſs and Virtue.

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I would likewiſe humbly pray for the Welfare and Proſperity of theſe Lands of *Britain* and *Ireland*, and the Dominions thereto belonging, that it may pleaſe thee to continue to us the Enjoyment of all our valuable Privileges and Liberties both civil and religious, together with our publick Peace and Tranquillity, and our healthful and fruitful Seaſons; pardon the many Sins which abound too much among us, and may thy Patience and Forbearance, and the many Deliverances which in Times paſt thou haſt worked for us, lead us all to a true and unfeigned Repentance, that Iniquity may not be our Ruin, or deprive us of the Continuance of thy favour and Protection.

May it pleaſe thee to bleſs our King upon the Throne, and all the Branches of the Royal Family, with all our inferior Rulers and Magiſtrates, and all Orders and Degrees of Perſons amongſt us; and may all and every one, in their ſeveral Places and Stations, ſtudy to promote the Honour and Intereſt of true Religion, and the Peace and Happineſs of theſe Lands, that under the Shadow of civil Authority, we may lead quiet and peaceable Lives in all Godlineſs and Honeſty.

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May it pleaſe thee to bleſs the Labours of thoſe who preach the Goſpel of thy Son in it's Truth and Simplicity, and may the good Effects thereof be viſible in the Lives and Converſations of Chriſtians; let Sinners be converted from the Error of their Ways, and brought into the Paths of Truth and Righteouſneſs, and may thoſe who are already in a State of Holineſs and Virtue, be encouraged and perſuaded to perſevere and abound therein.

I would humbly commend to thy fatherly Mercies and tender Compaſſions all ſuch as labour under any Kind of Trouble or Diſtreſs, may their Afflictions redound to their Profit, and may they be ſupported under them, and in thy good Time happily delivered out of them; particularly I beſeech thee to pity thoſe who ſuffer for Righteouſneſs Sake, and are perſecuted on Account of Religion, and Conſcience towards God, Lord proportion their Strength to their Trials, and let thy Grace be ſufficient for them; and do thou, in thy own Time, and in that Seaſon which thou knoweſt to be beſt and fitteſt, put an end to all Oppreſ-

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ſion and Perſecution for Conſcience Sake, that there may be no hurting nor deſtroying in all thy holy Mountain.

May thy Bleſſing reſt upon this Family to which I belong, enrich us all with ſpiritual Bleſſings in heavenly Things in *Chriſt Jeſus*, and with ſuch a Portion of temporal Bleſſings as thou knoweſt to be moſt expedient for us.

I thank thee that by thy good Providence I am brought to the Concluſion of this Day in Peace and Safety, Lord impute not to me wherein I have failed and come ſhort in the Performance of my Duty, and let me be accepted in the Beloved, upon the Terms of his Goſpel, and find favour in thy Sight.

Keep me in the Shadow of thy Wings thro' the enſuing Night, grant me a refreſhing Reſt to my frail Body, and raiſe me up in the Morning with renewed Health and Vigour, to return to the Buſineſs of the Day in thy Fear.

And now, O thou my God and Father who art in Heaven, and from thence beholdeſt all the Dwellers upon Earth, and maketh Proviſion for all thy Creatures, may thy Name be ſanctify'd and glorify'd

glorify'd thro' the whole World. May thy Kingdom come, and the Goſpel of the great Redeemer be publiſhed among all Nations and may thy holy Will be done in Earth, as it is in Heaven, and the eternal Laws of Godlineſs, Righteouſneſs, Charity, and Purity, be obeyed here below with that Sincerity, Delight and Conſtancy, as they are obſerved by the holy Angels above; give me Day by Day my daily Bread; give me neither Poverty nor Riches, but feed me with Food convenient for me, and having Food and Raiment, may I learn therewith to be content. Forgive me all my Offences againſt thee, and my Tranſgreſgreſſions of thy holy Laws, upon the Terms of the Goſpel, even as I do ſincerely forgive thoſe who treſpaſs and offend againſt me; and let me not fall into Sin by the Power of any Temptation, but deliver me from Evil both natural and moral, and lead me in the Paths of Holineſs and Virtue to the Poſſeſſion and Enjoyment of everlaſting Life and Happineſs thro' *Jeſus Chriſt* my bleſſed Saviour and Redeemer, thro' whom I aſcribe to thee my heavenly Father, the Kingdom, the Power, and the Glory, for ever and ever. *Amen.*

ſion and Perſecution for Conſcience Sake, that there may be no hurting nor deſtroying in all thy holy Mountain.

May thy Bleſſing reſt upon this Family to which I belong, enrich us all with ſpiritual Bleſſings in heavenly Things in *Chriſt Jeſus*, and with ſuch a Portion of temporal Bleſſings as thou knoweſt to be moſt expedient for us.

I thank thee that by thy good Providence I am brought to the Concluſion of this Day in Peace and Safety, Lord impute not to me wherein I have failed and come ſhort in the Performance of my Duty, and let me be accepted in the Beloved, upon the Terms of his Goſpel, and find favour in thy Sight.

Keep me in the Shadow of thy Wings thro' the enſuing Night, grant me a refreſhing Reſt to my frail Body, and raiſe me up in the Morning with renewed Health and Vigour, to return to the Buſineſs of the Day in thy Fear.

And now, O thou my God and Father who art in Heaven, and from thence beholdeſt all the Dwellers upon Earth, and maketh Proviſion for all thy Creatures, may thy Name be ſanctify'd and glorify'd

glorify'd thro' the whole World. May thy Kingdom come, and the Goſpel of the great Redeemer be publiſhed among all Nations and may thy holy Will be done in Earth, as it is in Heaven, and the eternal Laws of Godlineſs, Righteouſneſs, Charity, and Purity, be obeyed here below with that Sincerity, Delight and Conſtancy, as they are obſerved by the holy Angels above; give me Day by Day my daily Bread; give me neither Poverty nor Riches, but feed me with Food convenient for me, and having Food and Raiment, may I learn therewith to be content. Forgive me all my Offences againſt thee, and my Tranſgreſgreſſions of thy holy Laws, upon the Terms of the Goſpel, even as I do ſincerely forgive thoſe who treſpaſs and offend againſt me; and let me not fall into Sin by the Power of any Temptation, but deliver me from Evil both natural and moral, and lead me in the Paths of Holineſs and Virtue to the Poſſeſſion and Enjoyment of everlaſting Life and Happineſs thro' *Jeſus Chriſt* my bleſſed Saviour and Redeemer, thro' whom I aſcribe to thee my heavenly Father, the Kingdom, the Power, and the Glory, for ever and ever. *Amen.*

A Prayer for a Perſon in private on any other Day of the Week, Morning or Evening.

MOST gracious and merciful God, I come before thee as a Diſciple of thy Son *Jeſus Chriſt* to worſhip thy divine Majeſty with all Reverence and Humility; I acknowledge my entire and conſtant Dependence on thee, in whom I live and move, and have my Being, and to whoſe fatherly Care and kind Providence I am indebted for my daily Preſervation, and all the Mercies that are in my Lot.

I would reflect with Gratitude and Praiſe on that Goodneſs and Mercy that has followed me all my Life long even till now. I would call to my Remembrance the many Inſtances of thy loving Kindneſs, of thy Patience, Forbearance, and tender Compaſſion which I have met with from Time to Time, and would call upon my Soul, and all that is within me, to magnify and praiſe thy holy Name; bleſs the Lord, O my Soul, and forget not all his Benefits, who forgiveth all thine Iniquities, who healeth all the Diſeaſes, who redeemeth thy Life from

Deſtruction

Deſtruction, and crowneth thee with Loving-kindneſs and tender Mercies.

I praiſe and bleſs thee, O Lord, who haſt given me Being and Life, who haſt imparted to me Reaſon and Underſtanding, and moral Diſcernment, whereby I am capable of knowing and reſembling thee the Fountain and original of all Perfection, and of riſing to high Degrees of Happineſs in another State; thou haſt made us but a little lower than the Angels, thou haſt crowned us with Glory and Honour, thou haſt made us to have Dominion over the Work of thy Hands, and put the lower animal World in Subjection to us.

I thank thee with all my Heart for the Means of Improvement in Knowledge and Virtue which thou haſt graciouſly afforded me, and particularly for the great Advantages I enjoy by the Goſpel Revelation, whereby I am clearly inſtructed in the true Religion and all the Particulars of my Duty, am fully aſſured of another World after this, and ſee the Way to be happy in it, by obeying the Doctrine and imitating the Example of thy beloved Son; O let me not receive

this Grace in vain, nor deſpiſe or neglect this great Salvation, but incline my Heart to embrace the Offers of the Goſpel and comply with the wiſe and gracious Terms of Acceptance laid down in it, that being reconciled unto thee, and devoted to thy Service and Obedience, I may have Peace in my own Mind and good Hope of being happy in thy Favour hereafter.

I confeſs I have ſinned againſt thee, and tranſgreſſed thy holy Laws in many Inſtances, I have greatly failed and come ſhort in the Performance of my Duty, and have not made that Progreſs in ſpiritual and moral Perfection that I ought to have done and which might reaſonably have been expected from one who has enjoy'd ſuch Advantages for Improvement. I acknowledge my Tranſgreſſions, O Lord, and my Sins are ever before me; I take to myſelf Shame and Confuſion of Face becauſe I have ſinned againſt thee; God be merciful to me a poor Sinner, and according to the Tenor of that Covenant which hath been ſealed with the Blood of thy Son, pardon all my paſt Offences; and enable me by thy Grace to break off my Sins by Righte-

Righteouſneſs, and wherein I have offended or done Iniquity, to do ſo no more; but hereafter to walk in Newneſs of Life, and, denying Ungodlineſs and worldly Luſts, to live ſoberly, righteouſly, and godlily in this preſent World.

Purify my Heart, O Lord from all ſinful Thoughts, Inclinations, and Deſires, and from all bad Intentions and Deſigns; deliver me from a ſenſual and worldly Mind, and may I be ſpiritually and heavenly minded, ſetting my Affections on Things above, and not on Things on the Earth; deliver me from Pride, Inſolence and Self-conceit; and may I be modeſt, humble and condeſcending; deliver me from ſinful Anger, Wrath, and Malice, and from Envy, ill Will, Revenge and all Uncharitableneſs, and and let Meekneſs and Gentleneſs, Forgiveneſs and Peaceableneſs, and univerſal Love and good Will be the prevailing Temper of my Mind, and give Law to all my Words and Actions; deliver me from all Guile, Falſhood and Hypocriſy, and may I ſtudy Truth in the inward Part, and be ſincere and without Offence to the Day of Chriſt; and as the Sum of all Religion, and the beſt Security

curity againſt Temptation, let my Mind be always poſſeſs'd with ſuch a Senſe of thy Greatneſs and Excellency, and of the Perfections of thy Nature, that I may love thee with all my Heart and Soul, and Strength and Mind, and my Neighbour as myſelf.

For what relates to the Things of this Life, I would not be anxious about what I ſhall eat, or what I ſhall drink, or wherewithal I ſhall be cloathed, but I would ſeek thy Kingdom, and Righteouſneſs in the firſt Place, and make Religion and Virtue, and Goodneſs, the principal Object of my Purſuit, and humbly depend on thy good Providence for the Supply of all my reaſonable Wants and Neceſſities, caſting all my Cares and Burthens on thee, who takeſt care of all thy Creatures, and art able to ſuſtain them.

But it becomes me, in Obedience to thy Command, and in Teſtimony of my univerſal Good-will, to pray for others as well as for myſelf; may it pleaſe thee to continue the Care of thy Providence over the whole World, and to beſtow the Bleſſings of thy Goodneſs upon all Men every where; may the glad Tidings

ings of Salvation by *Jeſus Chriſt* be publiſhed unto all Nations, and be received and ſubmitted to by all who hear them; may the Chriſtian Churches flouriſh and abound in Holineſs and Virtue, and all good Works, and let Peace, and Love, and Unity and Concord prevail and reign among them; let *Britain* and *Ireland*, and the Dominions thereto belonging, be always under the ſpecial Protection and Care of thy good Providence; bleſs our Rulers and Governors in civil Affairs, whether ſupreme or ſubordinate, and guide them in their Adminiſtration, that they may be Miniſters of God to us for good; continue to us the Enjoyment of all our valuable Rights, Privileges and Liberties both civil and religious; and may we improve them to our Growth in true Piety and Virtue; and give us from Year to Year the kindly Fruits of the Earth in their Seaſon: I ſympathize with all who are in Trouble or Diſtreſs, Lord, heal the Sick, ſupport the Weak, provide for the Poor and Needy, be a Father to the Fatherleſs, plead the Cauſe of the injured and helpleſs Widow; be a Shield to the Stranger, and a Refuge

to

to all who are oppreſſed; ſtrengthen the Minds of thoſe who are under Perſecution for Conſcience Sake, and in thy good Time command Deliverances for them; comfort the melancholly, heal the broken hearted and wounded in Spirit, reſtore to the Exerciſe of Reaſon any who are deprived of it, and do good unto all as their ſeveral Conditions and Neceſſities may require.

And now, O my God, I bleſs thee that I am ſtill alive, and have not been long before this cut off in the midſt of my Sins as I have juſtly deſerved; I bleſs thee that I have the Exerciſe of my Reaſon, and the Uſe of my Senſes continued to me, and ſo many of the Comforts and Conveniencies of this Life as ſerve to render my Paſſage thro' it the more eaſy and tolerable than otherwiſe it could be; I thank thee for my Health and Strength, and Food and Raiment, that I have an Habitation to dwell in, and that as yet there is Peace and Tranquillity in the Country where I live, ſo that I can lie down and ariſe, and there is none to make me afraid, it is thou, O Lord, alone who makeſt me to dwell in

Safety,

Safety, therefore under the Shadow of thy Wings I will put my Truſt.

For the Morning.

I thank thee particularly for the Reſt and Refreſhment of this laſt Night, and the Return of the Morning Light, and I beg thy continued Protection over me throughout this Day, to which I commit myſelf, and all who belong to me; defend us from all Evils and Dangers, if it be thy Will, but eſpecially from Sin and the power of Temptation. Be pleaſed to bleſs and proſper me in all my lawful Affairs, eſtabliſh the Work of my Hands, yea the Work of my Hands eſtabliſh thou it; perfect what Concerns me, and mine, and all thy People, and make all

For the Evening.

I thank thee particularly for the Mercies of the Day paſt, and that by thy good Providence I am ſafely brought to the Concluſion of it; mercifully overlook and forgive whereinſoever I have offended or done amiſs; and be pleaſed to continue thy Protection over me thro' the following Night, grant me a quiet and refreſhing Reſt to my frail Body, and let me be raiſed, up the enſuing Morning with renewed Health and Strength, to magnify and praiſe thy holy Name, and return to the Duties of my Place and Station, and the Buſineſs thou haſt called me to, in thy Fear, and

For the Morning.

all Things work together for our Good.

For the Evening.

with a ſincere Deſign to approve myſelf to thee in Well-doing.

Let my Mind be duly diſpoſed for all the Events that may be before me in the Courſe of thy Providence, and let me be always ready, with an humble, thankful, and contented Mind, to receive Evil from thy Hand as well as Good, if thou ſhalt think fit to allot it to me, reſigning myſelf to thy Will in all Things and patiently acquieſcing in the wiſe Determinations of thy Providence concerning me, who knoweſt what is beſt and fitteſt for every one of us, and haſt a tender Regard to the Work of thy Hands: But eſpecially I pray that I may be enabled by thy Grace to keep myſelf always in a due Preparation and Diſpoſition of Mind for that great Event, that awful and important Change, that muſt overtake me by Death, and to that End, may I carefully ſtudy to act ſuch a Part on the Stage of this World, that when I ſhall come to be called off it, I may be able to reflect with Satisfaction on a well-ſpent Life, and have before me the joyful Hope of

being

being approved in the great Day of Accounts, and admitted to partake of that Joy and Happineſs that is prepared for the Righteous in the everlaſting Kingdom of our Lord and Saviour *Jeſus Chriſt*. Theſe Things, with whatever thou knoweſt to be needful and expedient for me, or thoſe in whom I am concerned, I humbly requeſt in the Name, and as a Diſciple of thy Son *Jeſus Chriſt*, our bleſſed and only Mediator, in whoſe comprehenſive Words, I farther pray for myſelf an dall my Brethren, *Our Father, &c.*

A Morning Prayer for a Child.

O Lord God, Almighty, my Maker, Preſerver, and kind Benefactor, I thank thee for the Reſt and Refreſhment of this laſt Night, and that by thy good Providence I ſee the Light of another Day; I humbly beſeech thee, to continue thy Protection over me, and to keep me from all Evil, both of Sin and Danger, this Day, and all the Days of my Life, for thy Mercy's ſake in *Jeſus Chriſt*, in whoſe Words I farther pray, *Our Father, who art, &c.*

An Evening Prayer for a Child.

MOST gracious and merciful God, in whom I live, and move, and have my Being; I thank thee who haſt brought me in Health and Safety to the Concluſion of this Day; forgive, I beſeech thee, whatever hath been amiſs in any Part of my Behaviour, and grant that I may not wilfully offend again, but may be careful to grow every Day better, and increaſe in Goodneſs and Virtue; be pleaſed to keep me thro' the Darkneſs of the Night, and after a quiet and refreſhing Sleep, let me awaked in the Morning with renewed Health and Vigour to praiſe and bleſs thy Holy Name, and apply myſelf to learn thy Laws; and do thou incline my Heart to love thee, and keep all thy Commandments always, that it may be well with me both here and hereafter. Hear me, O Lord, and grant theſe my Requeſts, for thy Mercy's ſake in *Jeſus Chriſt*, my bleſſed Lord and Saviour, in whoſe Name and Words I farther pray:

Our Father who art in Heaven, &c.

A Prayer

A Prayer for a young Person in the Morning, taken, with some Variations, from the Author of the Great Importance of a Religious Life.

O Lord, my Heavenly Father, I humbly adore thee as the Maker, and Governor of the World, as the Author of my Being, the Preserver of my Life, and the Fountain of all the Mercies that I enjoy, I thank thee for the Rest and Refreshment of the Night past, and that I am raised up in Health and Safety to praise thy Holy Name, and return to the Business of the Day.

I bless thee for the care of thy Providence over me, and the numberless Instances of thy Goodness to me, ever since I came into the Word, and especially for the Advantages I enjoy by the Gospel Revelation, whereby I am clearly instructed in the Knowledge of thee, the only living and true God, and of Him whom thou sent to be our Saviour, even *Jesus Christ*, thy Son, whom to know and obey, is Life eternal, and of all that is necessary, to be known and done in order to my Acceptance with

 thee.

thee. May a grateful Senſe of thy Goodneſs ſo deeply affect my Heart, as to engage me effectually to thy Love and Obedience.

I acknowledge, O Lord, that I am thine, and not my own, thou haſt made me, and not I myſelf; and thou haſt redeemed me with the precious Blood of thy Son; I deſire to be thine alſo by the free Conſent of my own Mind, in a willing Dedication of myſelf to thee, and by a conſtant and faithful Endeavour to approve myſelf in well-doing to thine all-ſeeing Eye.

I beſeech thee, in thy great Mercy, to forgive me all my paſt Offences, upon the Terms of thy Son's Goſpel, and enable me by thy Grace to bring forth Fruits meet for Repentance, and to reform my Heart and Life according to thy Holy Word.

Help me to remember thee my Creator in the Days of my Youth, and to devote my early Years to thy Service and Obedience, in the Practice of Godlineſs and Righteouſneſs, Charity and Purity, Temperance and Humility. Help me ever to keep in Mind the uſeful religious Principles which I have learned, and the

pious

pious and virtuous Inſtructions which I have received, and let me never depart from thoſe good Ways in which I have been taught and accuſtomed to walk: Incline my Heart to the Love and Practice of every thing that is right and good, and create in me an Hatred and Abhorrence of every thing that is Evil; May I be modeſt and obliging in my Behaviour, reſpectful towards my Superiors; dutiful and obedient to my Parents, affectionate to my Brothers and Siſters; innocent and inoffenſive in my whole Converſation; diligent and faithful in the diſcharge of the Duties of that Condition and State of Life wherein I am, or may be placed; and may I fear, reverence, and love thee my God above all Things, and be always diſpoſed to do to others, as I would reaſonably deſire and expect they ſhould do unto me in the like Caſe.

Be thou the Guide of my Youth, and ſecure me againſt the Snares and Temptations to which I am expoſed, and from which I am in Danger thro' Want of Experience, and Conſideration, to which my Seaſon of Life is incident; And as I deſire ever to put my Truſt and Confidence in thee, ſo I pray that thy

good Providence may always take care of me; and may I learn to be contented with my Condition, resigned to thy Disposal in all Events, and thankful to thee, who givest me whatever I enjoy, and knowest how to make all Things work together for my Good.

Take me, I beseech thee, into thy Protection this Day; keep me, if it be thy Will, in Health and Safety; and may a Sense of thy continual Presence with me, and Inspection over me, and of the Account I must hereafter give to thee, the Judge of all, effectually engage me so to govern all my Thoughts, and Words and Actions, that I may be able to reflect upon them with Satisfaction, at the Close of this Day.

Let thy Blessing be upon every Member of this Family to which I belong; bless my Parents and all my Friends and Relations, and all thy People every where: Requite the Kindness of my Benefactors, and forgive my Enemies, pity all who are in Distress, and do them good as their Need may require; I humbly commit myself, and all I am bound to pray for, to thee our God and Governor, in the Name of *Jesus Christ* our Lord and Saviour;

viour; and in the Words which he hath taught us, I continue to pray for myself, and for all Mankind. Our Father who art in Heaven, &c.

An Evening Prayer for a young Person, taken from the same Author, with some Variations.

MOST merciful and gracious God, as I began the Day with praising thy holy Name, and imploring thy Blessing, Guidance and Protection, so I would end it with an Evening Sacrifice of Prayer and Thanksgiving in the Name of thy beloved Son *Jesus Christ*.

I praise and bless thee that thou hast made me capable of knowing thee the first Cause and original of all Things, and admiring thy high and adorable Perfections; of loving thee the Fountain of all Good and Happiness; of obeying thee the wise and righteous Governor of the World; and of enjoying the Communications of thy Favour hereafter in a future and better State; and that thou hast clearly revealed thyself to us, and made thy Will and Counsel relating to our Salvation

vation by *Jesus Christ*, known to us, and encouraged us to call upon thee in his Name, by many Promises of a gracious Acceptance.

I would humbly offer up my thankful Acknowledgments for the Care of thy Providence over me ever since I was brought into the World, and particularly for the Mercies of the past Day, and that I am brought in Health, and Peace, and Safety to the Conclusion of it; blessed be thou, O God, who hast preserved me from the many Evils to which I am liable, who hast bestowed upon me many good Things which I have not deserved, and hast granted me many Advantages for my Improvement in Knowledge and Virtue, especially I thank thee for any Thing that thou hast enabled me to do, that is good and acceptable in thy Sight, and which I can reflect upon with Satisfaction.

O my God, I humbly bewail my many Strayings and Wanderings from the Paths of Piety and Virtue, and the many Failings and Imperfections that I am chargeable with; I earnestly implore thy gracious Pardon upon the Terms of thy Son's Gospel; God be merciful to

me

me a Sinner, forgive me my Sins, and cleanſe me from all Unrighteouſneſs; and particularly I beſeech thee to forgive and mercifully overlook whatever thou haſt ſeen amiſs in any Part of my Conduct this paſt Day, either in my Thoughts, my Words, or my Actions.

May a juſt and ſerious Senſe of my Sins, and my great Unworthineſs, keep me always humble, and work in me a true and unfeigned Repentance, conſiſting in a thorough Change of my Heart, and Reformation of my Life, according to thy holy Word; let the Remembrance of my paſt Offences, and the Frailty and Weakneſs of my Nature, excite me to greater Care and Watchfulneſs for the Time to come; and do thou confirm and ſtrengthen me in all my good Purpoſes and Reſolutions, that I may not follow, or be led, by carnal and worldly Luſts, but may obey thy holy Will and Commandments, and diligently walk in the ſame, all the Days of my Life. O Lord, what I ſee not, be graciouſly pleaſed to teach me, and wherein I have offended and done Iniquity, grant that I may do ſo no more.

Leave

Leave me not, at any Time, to myſelf, or to the Power of any Temptation; preſerve me from ſuch Circumſtances as would prove a Snare to me; may thy good Spirit be always preſent with me, to enlighten my Mind, to ſanctify my Affections, to guide me in all my Ways, and aſſiſt me in all Virtue and Well-doing: Make me duly ſenſible of my entire and conſtant Dependence on thee, that I may always commit myſelf to thy Care, and be ever ſatisfied with thy Diſpoſal of me.

Teach me ſo to number my Days, that I may apply my Heart unto Wiſdom, and as I grow in Years, may I grow in Knowledge and Goodneſs; help me to live in a conſtant Preparation for my great Change, exerciſing myſelf to have always a Conſcience void of Offence towards God and Man, and ſo employing my Time and Health, and all my Talents, as I ſhall wiſh to have done, when I come to die; and whenever thou ſhalt think fit to order my Departure hence, may I chearfully and willingly anſwer thy Call, and thankfully exchange this preſent Life for that moſt deſirable State of

Perfection

Perfection and Happineſs that will never have an End.

Take me, I beſeech thee, into thy gracious Protection this Night, keep me in Safety under the Shadow of thy Wings, and grant me, if it be thy Will, ſuch Reſt and Sleep as may refreſh my Body, and diſpoſe me for the Duties and Services of the enſuing Day.

I heartily deſire the good of all Mankind, and pray for the Purity, the Peace, and Enlargement of the Chriſtian Church; direct and aſſiſt thoſe who are employed to miniſter in holy Things, and particularly him [or thoſe] under whoſe paſtoral Care I am placed: Bleſs our King upon the Throne, and all who are in Authority under him, and over us, and guide them in their Adminiſtration; relieve and comfort thoſe who are in Affliction of any Kind, and may their Afflictions turn to their Good; bleſs my Relations and Friends, [*particularly my Parents, and Brethren, and Siſters*] reward thoſe who have done me Good, or wiſh me well, and if I have any Enemies, as I do ſincerely forgive them, ſo I pray they may obtain thy gracious Pardon: Hear theſe my Prayers, O Lord, and graci-

ouſly

ously accept of me, and all who from pure and upright Hearts call upon thee, in the Name of *Jesus Christ*, our Lord, our Saviour, and our Judge, who hath taught us thus to pray both for ourselves and others. Our Father who art in Heaven, hallowed be thy Name, thy Kingdom come, thy Will be done in Earth, as it is in Heaven, give us Day by Day our daily Bread. Forgive us, *&c.*

A short Prayer for a Servant, which may be used Morning or Evening, from Bishop Gibson.

MOST gracious God, who in thy wise and good Providence hast appointed unto Mankind their several Stations and Offices in this Life; I acknowledge thy Wisdom and Goodness in this, and in all other thy Dispensations towards the Children of Men, and desire in all Things to yield a ready and chearful Submission to thy wise and holy Will.

And to this End, I beseech thee to endow me with such a Spirit of Humility, Patience, and Contentment, as is suitable to the Condition in which thy Providence hath seen fit to place me: Bless

me

me with Health of Body, and Soundneſs of Mind, that I may perform the Offices incumbent on me with Chearfulneſs and Reſignation, doing my Duty as to thee, and not to Men only, and reſting upon thy gracious Promiſes for a Reward of my Labour and Obedience.

And ſince thro' the Frailty of my Nature, and the manifold Temptations I am expoſed to, I cannot always ſtand upright, I humbly beſeech thee, out of thy great Goodneſs and Mercy in *Chriſt Jeſus* thy Son, to forgive me all my Tranſgreſſions, whether in Thought, Word, or Deed; and to enable me by the Aſſiſtance of thy Holy Spirit, to avoid them for the Time to come, and to be ever growing in Piety and Goodneſs, and increaſing in all the Chriſtian Virtues, as long, as it ſhall pleaſe thee to continue me in this World, and whenever thou ſhall think fit to call me hence, let me have a joyful Entrance miniſtred to me abundantly into the everlaſting Kingdom of our Lord and Saviour *Jeſus Chriſt*.

I thank thee for thy conſtant Care of me, and Protection over me, amidſt all the Changes, Chances, and Uncertainties

ties of this mortal Life; and particularly for thy Preſervation of me thro' the paſt Day [or Night] and I beſeech thee to continue me under the Care of thy good Providence, and the Conduct of thy holy Spirit, thro' the remaining Time of my Life in this World, till I be removed into the Regions of immortal Bliſs and Happineſs. All which I humbly requeſt in the Name, and as a Diſciple of *Jeſus Chriſt* thy Son, in whoſe comprehenſive Words I farther pray for myſelf and for all Mankind, Our Father who art, &c.

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FINIS.